

The
**CHRISTIAN
CENTURY**



A Journal of Religion

THE GENIUS AND
FUTURE OF THE
EPISCOPAL
CHURCH

By Samuel McComb

Fifteen Cents a Copy—Jan. 4, 1923—Four Dollars a Year


Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week


KEBLE L. M.

ALFRED TENNYSON, 1850

JOHN B. DYKES, 1873



1. Strong Son of God, im - mor - tal Love, Whom we, that have not
2. Thou seem-est hu - man and di - vine, The high-est, ho - liest
3. Our lit - tle sys - tems have their day; They have their day and
4. We have but faith: we can - not know, For knowl-edge is of
5. Let knowl-edge grow from more to more, But more of rev-erence



seen thy face, By faith, and faith a - lone, em - brace,
man - hood, thou: Our wills are ours, we know not how;
cease to be: They are but bro - ken lights of thee,
things we see; And yet we trust it comes from thee,
in us dwell; That mind and soul, ac - cord - ing well,



Be - liev - ing where we can - not prove,—
Our wills are ours, to make them thine.
And thou, O Lord, art more than they.
A beam in dark - ness: let it grow.
May make one mu - sic as be - fore. Amen.

The above hymn is selected from the matchless collection

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Charles Clayton Morrison and Herbert L. Willett,

Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

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Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

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EDITORIAL

What Does the Clean-Up of the Moving Pictures Mean?

MUCH has been made of late of the fact that Mr. Will Hays has been chosen at a very large salary to supervise the moving picture industry, and secure the elimination of some of the most objectionable of its features. It is clear that the promoters of the industry believe that Mr. Hays' name will be of value to them in the restoration of the badly shattered public confidence. One of the signs of progress made with the advent of the general supervisor was the promise that people of an objectionable type should be dropped from employment. As a beginning in this direction it was the solemn pledge that a certain comedian whose name was inseparably linked with a disgusting and shocking episode in a San Francisco hotel, resulting in the death of one of the women involved, was to be dismissed at once and permanently from all connection with the business. A few months have passed, and Mr. Hays' inability to control the men who are his employers is now revealed by his weak and apologetic withdrawal of the ban upon this fat actor and his mawkish plea that forgiveness is the Christian virtue which now should be exercised. It is hardly believable that a man of insight could seriously advance such an argument. Nobody has any desire to deprive the Arbuckle person of a living. But to reinstate him in the film industry after the unspeakable episodes connected with his name have been spread upon the pages of the newspapers from end to end of the land is to violate every sentiment of decency in American life. There are no doubt many places in which such a man can make a living without obtruding his unsavory reputation upon the public notice. That he is no worse than some others in his calling is hardly an answer to those who

plead for a better personnel in a business which is bidding so vigorously for public favor that it can afford a very high priced apologist and supervisor. At least it can be said that this comedian is the one person who has done more to bring the moving picture business into disfavor than any other. The least that can be expected is his quiet disappearance from the public eye.

Chicago's Growth as a Religious Center

THE growing importance of the central and western sections of the country in the development of religious and educational interests is making Chicago the logical headquarters of many organizations whose work demands closer contacts with all areas than eastern offices can secure. A few months ago the general offices of the committee on conservation and advance of the council of boards of benevolence of the Methodist Episcopal church were moved from New York to Chicago, bringing a large staff of secretaries and assistants. Recently announcement was made of the removal from Philadelphia to Chicago of the headquarters of the benevolent boards of the Baptist church. The establishment in this city of an office of the Federal Council of Churches is further token of the recognition of Chicago as the logical center for religious activities that are to be nation-wide. Statistics recently published show that Chicago is the educational center of the continent, particularly as relates to graduate work. Here are located two of the great universities, nine theological seminaries, about twenty Bible and missionary training schools, and related institutions whose courses are directly available by those preparing for missionary work and social service. Furthermore, Chicago is the most important

sociological and religious laboratory in the world, providing an indispensable clinic for the education of missionaries for every type of service. Its churches equipped for many forms of community work, its social settlements in all portions of the city, its community playgrounds and institutions for social redemption, make it the unapproached laboratory for training in every line of religious and social advance. It is not strange that all denominational and interdenominational agencies are studying the problem of location in such a center of world-reaching activities.

The Dearth of Humor

THE London Challenge, one of the forward-looking journals of the English church, has changed its form and is now a kind of religious Spectator. In a recent issue it calls attention to the difference between the literary men who were making their reputations ten years ago, and the men who are coming to the front today; and the chief difference is that the new men seem to lack a sense of humor. Shaw, Barrie, Beerbohm, Jacobs, Jerome, Belloc, Chesterton, to name but a few, however diverse in insight and art, had in common a keen sense of fun and frolic. With the newer literary lights it is not so. Their novels are sad, tortuous, introspective, almost as if they had been written in Russia; and, indeed, many of them seem to be Russian at second-hand. Our younger critics have an anxious kind of culture, and are very exacting as to criterions, but they are as solemn as owls. Dickens taught his age how to laugh, but our generation has forgotten the lesson. True, the awful tragedy of our time—massacre, famine, broken pledges, blighted hopes—is depressing; but the great masters of humor lived in dark times. Humor is a saving grace, and without it we lose our sense of proportion and sanity, torn between the apathetic mass and the fanatical few. As a result, we have heresy hunting, klans that prowl by night, and every kind of absurdity. If we look for the secret of this solemn imposture, it is not far to seek: it lies in the loss of religious confidence, an aching anxiety about basic spiritual realities. It is the vision of God that keeps man sane, joins justice with joy, and makes laughter ring in the streets of the City of Man.

Scientific Outlook Must Become Popular

OBSCURANTIST religious leaders throughout the country are seeking legislation that would forbid the teaching of evolution in the tax-supported schools. They argue that since the constitution forbids religious teaching, it equally forbids anti-religious teaching. Once get legal sanction for the contention that evolution is anti-religious and an interminable series of similar interpretations will follow. Some sect will object to this or that interpretation of history or to the teaching of certain ideas of modern sociology on the same ground. The American Association for the Advancement of Science has been compelled

to take cognizance of the obscurantist movement, as bills are to be introduced in many legislatures this winter, the effect of which would be to limit the freedom of teaching. This association, in order to end the obscurantist talk that evolution is a discredited theory, passed a resolution at its recent meeting in Cambridge, Mass., stating that in the judgment of its members "no scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution." The evidences for the evolution of man "are sufficient to convince every scientist of note in the world." Probably men like Mr. Bryan have done the world an unwitting service. They have revealed on how low a level of intelligence in scientific matters the popular thought moves. This ought to be challenging to all leaders of public opinion. Fortunately a flood of books is coming out to meet the need that has been recently revealed. H. G. Wells has with remarkable skill helped us to visualize prehistoric man and the development of the earth prior to man's development. "The Outline of Science" by Thompson and "The History of Mankind" by Van Loon bring the information to the people in attractive form. Less than three per cent of the population have had college training, and that means that ninety-seven per cent of the population have scientific ideas that are altogether casual and unorganized. The new world view must be built up as a consistent whole, and modern theology waits in some measure upon the popularization of the findings of science.

Should Methodists Obey the Law?

CHICAGO Methodists, we believe, made a mistake in working for and jubilantly accepting, in the case of their skyscraper downtown church, a waiving of the municipal statute as to height of buildings. The law is that no building shall exceed 400 feet in height. But Methodist influence in the city is very great, and its new building now rising from the very midst of the city's commerce appeals to both public and official imagination as a unique combination of business shrewdness and Christian piety. A law which has been enforced without variation or exception for many years was set aside by the city council so as to allow this new structure to be the highest building in Chicago and the highest church building in the world. The Chicago Tribune, likewise engaged in erecting a new building, had drawn its plans to stop according to the law at 400 feet. With the announcement that an exception had been made of the Methodist building, permitting it to be extended to a height of 556 feet, the Tribune naturally contends that a similar exception should be made of the noble structure it intends to erect near the bridge on Michigan avenue. The Tribune argues, of course, that the law itself should be abrogated as an unnecessary restriction upon building operations. If that contention is sound the Methodists would have done well had they joined with the Tribune to get the law repealed. But whether the law is good or bad, the course the Methodists took was unfortunate. It is the law—that ought to be sufficient for a

Methodist conscience. We wonder if it does not seem a bit incongruous to Chicago Methodist leaders to inveigh against the violation of the prohibition law and in the same breath to ask to be put outside the operation of a city statute which is vigorously enforced against all others. The fact that Methodist influence was able to reach the city council and secure immunity for its disregard of the law does not change the fundamental ethics of the procedure in the least. No church ought to allow such an exception to be made of itself. It were better to accept an unreasonable limitation upon its material interests than to gain the doubtful glory of the highest building by the terms of so conspicuous a special privilege. Roman Catholic influence notoriously affronts public feeling by asking and accepting similar special privileges, but we expect Methodists to walk by a worthier rule.

The Politics of Eternity

OUT of the blood and fire and tears of Ireland a noble and saintly poet rises with healing in his vision and a brooding loveliness of style, meditating of the tragedy of time in the light of eternity. In "The Interpreters," by A. E., we are confronted by two profound questions, upon which it behooves us to ponder: What relation have the politics of time to the politics of eternity? And how can right find its appropriate might? The scene is cast in the far future, after the manner of the apocalyptists, when a world-state has been brought into existence by the power of science and high finance, and little nations are in revolt against the overwhelming rule of despotic enlightenment, as now they rebel against overwhelming ignorance and greed. In a beleaguered fortress Anarchist, Communist, Socialist, Conservative—all the "isms" and "ists"—debate the nature of government and the meaning of life. If we defend the ideal by material means, it lifts materialism into the saddle and the ideal is lost. If we fight for the ideal with ideal weapons, the fight seems to end in visionary futility. What then shall we do? Pacifist and militarist are alike perplexed, and the poet does not solve the riddle; but he does make us see the spiritual meaning of political issues and institutions—and that is a service sorely needed in days of oily greed and chaos confounded. It is a book to make one think furiously, seeking some synthesis of insight whereby a more heavenly wisdom may be brought to the service of our tangled and turbulent earth.

Christians Wish To Learn How To Act

IN the hearts of a multitude of men and women who confess the right of Jesus of Galilee to rule their lives there is growing a deep and wistful longing for a more practical interpretation of his spirit in the concrete situations which they confront daily. The old negations no longer suffice. To be a disciple of Jesus is now seen to be something vastly more significant and complex than merely to abstain from certain forms of amusement and indul-

gence. The social gospel is being widely accepted "in principle," to use the diplomatist's term. But what does it mean concretely and in specific situations? Dissatisfaction with the older restrictive ethics of conventional piety issued at first in a sense of freedom, of emancipation. But this freedom is gradually revealing its own implications of responsibility and duty. Our teachers of Christian morals have so far led us only to perceive principles. Their present task is to show us the path of practice. The old superficial and authoritarian casuistry, discredited among all who have thought deeply into life, must be displaced by a new casuistry wrought out by those who are willing to think more deeply into life. Bishop Gore of England faces this present necessity with candid and illuminating words when he declares that Christian minds must undertake cooperatively "to work out in detail a formulation of Christian moral duty, with a view to seeing not how little a Christian need do in order to remain in church communion, but how a Christian ought to act. It will need combined labor of experienced men, who are before all things Christians, in the different walks of life. I think it would be possible, . . . to form small circles of representative men in each district where special occupations prevail, or within the area of special professions, to draw up a statement of what is wrong in current practice, and of the principles on which Christians ought to act. A central body would meanwhile be formulating with adequate knowledge, the general maxims of Christian living. I do not see why ten years' work should not give us a new Christian casuistry, that is a general and applied statement of Christian moral principles." One of the most heartening tokens of the opening of a new dispensation in social morality is the fact that already there are in existence a number of fellowship groups engaged in no less a task than seeking the Christian way of life under modern conditions. They proceed on the more or less conscious assumption that to be a Christian is no abstract or doctrinaire matter, but a thing of personal experiment and social testing. Of these groups we shall write specifically at another time.

Must We Put the Devil Into the Creed?

A TEACHER in a Baptist college in Missouri has been expelled because, among other things, he does not believe in the devil. It is a new kind of heresy. Hitherto, if a man denied God he was deemed a heretic, but it seems that to deny the devil is equally dangerous. Hereafter, we suppose, the creed must begin: "I believe in God and the devil"; and if there is any sign of dissent as to his satanic majesty, it will be a further proof of his existence and wit. Dr. David Smith, in the British Weekly, points out the significant fact that the devil is mentioned in none of the catholic creeds of Christendom. His personality has never been an article of the historic faith, and it is quite legitimate to regard the idea as simply a picturesque and characteristically oriental manner of speaking of the powers of evil. But today reaction seems determined to go to the limits of literalism and intolerance, and if some of

its methods do tempt us to believe in the devil, we none the less refuse to think that there is anything, or any one, in the universe to divide divinity with God the Father Almighty. In short, we do not believe in the devil—we have no confidence in him at all—we believe in God as revealed in Christ.

The Federal Council

IT is an encouraging sign that the work of the Federal Council is becoming more fully understood as its services expand. Until recent years its activities were quiet and not well known. It was often criticized for its conservative and restricted policies. In fact, not a little of the zeal manifested in the promotion of the Interchurch World Movement was due to the sentiment that the Federal Council was not sufficiently aggressive. It was therefore a cause for profound satisfaction that when that movement came to its end it could in no manner be counted the defeat of Protestantism, for this older and steadier enterprise went straight forward with its widening interests, and did much to reassure the disturbed and disappointed in the churches that nothing had been lost, but some valuable lessons as to the possibilities and limitations of cooperation had been learned. Since that time the work of the council had been regarded with increasing seriousness, even where it has not been well understood.

It is doubtful that the churches sufficiently realize the value and strength of the instrument which they have created for the achievement of their common ends. There are thousands of people all over the land who have a wistful faith in the services of the Federal Council who know almost nothing of its organization and functions. They have a naive confidence that somebody is promoting the interests of the Protestant churches in a cooperative spirit, but they are unaware how it is done. The council is wise in undertaking to give to its activities greater publicity. The meeting of the executive committee at Indianapolis two weeks since, made that clear. For the second time this body has met in annual session in the middle west. The establishment of a western office in Chicago is a further token of its expanding policy. The offices in Washington and Chicago are no mere effort to cover limited areas with Federal Council activity, but to interpret in a nation-wide manner the objects and ministries of this organization.

The growing importance of the movement is both an opportunity and a peril. As it becomes clearer that it is the one instrument that is empowered to function in behalf of the Protestant churches that have the spirit of cooperation, increasing demands are laid upon it. Every day there come to it entreaties that it give voice to its sentiments on many different themes. Some wish it to be an aggressive anti-Catholic institution. Others insist that it shall follow some other partisan and partial policy. Others still demur to any utterance on its part relating to any but the most limited ranges of its commissional work. To steer the straight and constructive course in the midst of a multitude of urgent counsels requires a wisdom that no one

point of view and no one section of the nation can supply. For this reason the Federal Council will need increasing discernment of the currents of thought abroad in the churches, and the courage of its convictions safely to speak in behalf of a wide but growingly unified Protestantism.

The policies of the various commissions of the council are being watched with deep interest by American Christians generally. These commissions are made up of the men who have the place of specialists on these themes in the different constituent denominations. They have given thus far a fine leadership to the thought and activities of the churches in the most important fields of their work. Yet these policies are not final, and require the most careful study and constant revision in the light of growing experience. For example, one of the most notable and inspiring of these groups in its influence upon the churches is the commission on evangelism. It has as its executive head a man of unusual power in the interpretation of the evangelistic message to the churches. On the commission are the evangelistic experts of a dozen of the denominations. It has been matter of enthusiastic comment that the council is promoting this essential and primary ministry in the churches. Yet there is danger already apparent that the mere stimulation of something called the evangelistic spirit may dim the eyes of the American church to the fact that there is need of a profound study of the nature of evangelism in the light of modern intelligence, lest an opportunity be lost which is gradually discerned by the men of vision in all the communions. The older forms of evangelism are passing. Is there a new and vital method which can enlist the men of modern mind in a whole-hearted and enthusiastic evangel? If any body of leaders can make this clear, it should be those of the Federal Council group. Has the way been pointed out?

The commission on social service has performed a notable work. It has pointed out the duty of the churches to regard with solicitude the problems of industry as well as those of social relief. In the pursuit of this mission it has encountered the violent opposition of men of the capitalistic spirit who are settled in the belief that the church knows nothing of industrial matters, and is only roiling the waters when it undertakes to speak on such themes. The issue has hardly been joined as yet. Much more serious days are ahead of us than have passed. The forces of capitalism are making a mighty effort to close the mouth of the church on all matters connected with industrial justice. These efforts will be increased, and the financial resources of organizations that dare to make known the facts regarding wages, terms of employment, hours of work, conditions prevailing among the workers, the character of the investments involved, the relative values of capital, administration and labor respectively, and other similar items, will suffer. The Federal Council has shown fine courage in the past in making known facts which bear directly upon such matters. Will it be able to keep its courage in the times of stress that are ahead? For business interests will attempt in every manner to stifle the spirit of free inquiry regarding industrial questions, not because business men as a body are intolerant of investigation, but because the industrial atmosphere is so tense with mutual hatreds that

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any attempt to seek for the deeper bases of the industrial problem is resented as ignorant audacity. The commission is broadening its ministries into the fruitful fields of child welfare and social delinquency. These are of immense significance. But it needs to keep steadily to its primary endeavor to bring to realization better relations between the contending groups in the industrial struggle. It represents the church, the only force that can face this problem disinterestedly and with deep solicitude for both parties. Can it keep to its courageous program?

Other phases of the Federal Council's work give cause for deep satisfaction and corresponding anxiety. Nothing could be more timely than the creation of its commission on race relations, its ministries of mercy and relief, and its efforts in behalf of conservation and unity in the confused field of Christian education. The volumes it has published during the past three years, on such themes as industrial reconstruction, the basis of Christian unity, co-operation in local areas, and especially the indispensable Year Book of the Churches, have placed at the disposal of ministers and other Christian leaders a wealth of material on the most important topics of the time. Can it keep its vision of leadership clear, its discernment of vital issues fresh and disciplined, and its utterances constructive and clarifying? It is the faith of a growing multitude in the American churches that it can. But only the unfolding of its program from day to day can afford satisfying ground for such a faith. In the meantime it is the spirit of self-criticism on the part of its leaders that is the best guarantee of its continued service and value, and of the duty of the churches to support it to the degree that shall afford it the power to develop its great ideals.

Matthew Arnold's "Note-Book"

NEARLY all the appreciations of Matthew Arnold, on the occasion of his centenary, agree that he has a higher place and value than when he lived among us. His stature has increased, not decreased, with the passing of years. Time is a terrible critic, but that austere but gracious thinker, "wise, just, self-governed, serene," like his own portraiture of Aurelius, has stood its test and his vision grows and abides. As poet, as critic, as "friend and aider of those who would live in the spirit," he has a continuing ministry. He united insight and poise, austerity and ardor; in politics a liberal conservative, in religion seeking to interweave "the Grecian vine-wreath and the Hebrew crown of thorns." His own lines express both our admiration and our thanks:

"Be his
My special thanks, whose even-balance'd soul
Business could not make dull, nor passion wild;
Who saw life steadily, and saw it whole."

Religion slept warm in his blood; but the reserve of his nature and his race gave it an air of moral philosophy, almost of worldly wisdom. Men did not guess what lay beneath, though his lovely lines, "The Buried Life," might

have given the hint—telling how "Each will have one anguish—his own soul which perishes of cold." In his prose he was a literary theologian, in his poetry a singer for troubled, sensitive, wistful souls who walk in the twilight between two worlds, one dead and the other powerless to be born. But all the while there was another Arnold, like his own parable of the bride of Jacapone da Todi, suddenly killed in all her springtime of beauty, and who was found to have worn, under her silks and satins, next to her skin, a robe of sackcloth. Where the men of his own day saw only a fastidious and supercilious apostle of culture, we see a man seeking the secret of Jesus and carrying a cross in his heart.

Yet, strangely enough, not one of the appreciations of Arnold makes mention of the "Note-book," where his real secret may now be read from day to day. Once he jokingly remarked that, perhaps, after he was gone, his note-book in which he jotted down the truths by which he lived, might be found to be the best part of his life. There he made record of the truth winnowed from literature and life, thoughts gleaned from wide pastures of the soul, under date as in a diary. Often he kept his spiritual bank-account ahead, and on the day of his death—a few hours after listening to a sermon on the cross of Christ by Ian Maclaren—they found in his little book these lines from Ecclesiasticus: "Weep bitterly over the dead, as he is worthy, and then comfort thyself: drive heaviness away: thou shalt not do him good, but hurt thyself." And under date a week later these words: "When the dead is at rest, let his remembrance rest; and be comforted for him when his spirit is departed from him."

Howbeit, these cold and reasonable texts about physical death occur only once—as if he had a premonition of his mortal hour, to which he attached little importance—but texts telling of the other death, the continuous dying of Christianity, are many and eloquent. In that awful year, 1869, which opened with the loss of his little boy, Basil, and closed with the death of his eldest son, we find him taking to heart the most tremendous texts of the gospels and the Imitation of Christ. How could a father live through such a year, with an agony of loss and its mystery of love and longing? By the mercy of God, taught by the Man of Sorrows, he drew near to that ineffable Sorrow which is the salvation of man and the consecration of the world. The text most often quoted in that dark year was from a-Kempis, "We must die unto ourselves if we would not be displeased and troubled"; and in that sacrament he found solace. Again and again, in the midst of the years, he comes back to this truth, which he calls "The Secret," and these are some of the texts grouped about it:

If any man will come after me let him deny himself and take up his cross daily and follow me. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? The more each of us dies to himself, the more he begins to live unto God. If we were more dead to ourselves and less involved in things of earth, we should the better be able to taste the things that are divine. There is no other way to life and to true internal peace except the way of the holy cross and of daily dying.

Here, then, is the real Matthew Arnold, making a

monastic cell in his heart, all unknown to the fashionable world of culture in which he moved; a cell where he retired every day, and there was found the cross, the daily death by which, after the example of his Master, he renewed his life and won his victory. He did not flee from the world, and he wanted to live well in it. No man attains to his ideal, if it be high and worthy of his endeavor; and Arnold fell below the mark set up to be hit. But he did try, not once, not twice, but every day, all the time, to follow Christ, bearing about in his heart the marks of the Lord Jesus. Such was the man who was thought to be an agnostic, a heretic, to whom religion was "morality touched with emotion," and culture diluted with a wistful pity. How little do we know of the hearts of men, and how wrong it is to misjudge and condemn. Surely, in this world we have only time to be kind, and there is no heresy but hate, no truth but love, no hope but in the cross.

Children of men! the unseen Power, whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully
That man did ever find.

Which hath not taught weak wills how much they can,
Which has not fall'n on the dry heart like rain;
Which has not cried to sunk self-weary man:
Thou must be born again?

Children of men! not that your age excel
In pride of life the ages of your sires;
But that you too feel deeply, bear fruit well,
The Friend of man desires.

The New Boy

A Parable of Safed the Sage

THE Days of the Week are busy and full, and the Sabbath is a day of labor for me and Keturah; but almost every day we see for a moment the daughter of Keturah and her children, and on the Sabbath, as it groweth toward the going down of the sun, come alway unto us the daughter of Keturah, and her husband, and the daughter of the daughter of Keturah, and her little brother, and the baby sister. And I and Keturah have with them a few minutes of great joy.

Now it came to pass that my small grandson sat upon my knee, and told me of that which had happened on that day in the Sabbath School. And he said, Grandpa, there was a New Boy today, and the Teacher spake kindly unto him, and said, Thou art very welcome.

And I said, That was a very gracious word for thy Teacher to say.

And the little lad spake again, and said, Whenever there cometh a New Boy, then doth the Teacher speak thus, and she saith, We are very glad, and hope that thou wilt come again.

And I said, That is praiseworthy, and thy Teacher is right.

Then he considered for a moment, and he said, Grandpa, I have never been New.

Now I understood the little lad perfectly. For he was not jealous, and he did not covet for himself the glory that belongeth unto others, but he felt the Isolation of a Fidelity that hath always been, and therefore is taken for granted.

Now I once knew a man who furnished Flowers for the House of God, and folk said, Well, what of it? Hath he not a Greenhouse? And I knew a woman who played the Organ free for Twenty Years, and no one took thought of the Anniversary. And I thought of many other things in the world where Faithfulness is accepted without Thanks.

For no one thought of commending the little lad whose grandsire was the Ruler of the Synagogue. It seemed unto them no virtue that he should have been ever in his place; albeit, had he gone wrong, then had they said, It is ever so with the sons of the rabbis.

I also have never been New. For when I was Three Weeks old, then did my mother take me unto the House of God, and I have been there very nearly every Sabbath since, and some days beside. And I have spent much of my life extending to New Boys a Welcome that never came to me, and in feeding the Calf that he might be ready to kill for Returning Prodigals.

And I knew just what the little lad meant when he said, I never have been New.

But once in the Year doth God say, Behold, I make all things New. And I rejoice that I and my little Grandson and all mankind may begin life anew in the hope of a Glad New Year.

BY THOMAS CURTIS CLARK

The Message of the Bells

LOOKED upon the dreary waste
Of man's ambition, lust and fear:
I judged all mortals in my haste—
The New Year bells rang loud and clear!

I wept for all the wars of old,
I doubted every dream of peace,
I sighed for mankind's lust of gold—
The bells of New Year would not cease!

I saw the starving poor go down
Amid the battles of the strong;
I cursed the cruel, heartless town—
Again the bells burst into song!

They sang of peace, they sang good will,
They sang of love that soon must reign;
I mocked their song, but could not still
The flooding rapture of their strain.

And thus the bells ring on and on
In countless hearts they claim the Hope:
They hail the ever-coming dawn
Though all the nations darkly grope.

The Genius and Future of the Episcopal Church

By Samuel McComb

THE Protestant Episcopal church in the United States of America—to give its legal title to the society of Christians with which this paper is to deal—is one of the smallest of the historic communions into which our common Christianity has been sundered, yet it exercises an influence far beyond what its numerical importance would seem to warrant. Its strange anomalies challenge attention and provoke inquiry. To many devout Christians it appears to represent a type of Christianity in which enthusiasm, aggressive zeal for the kingdom of God and the virtues of the New Testament believers generally have disappeared in a tepid, lukewarm adherence to ancient forms from which the spirit has long since vanished. By others it would be described as a wealthy respectable sect not without a distinct tincture of pharisaic arrogance, and devoted to a jejune religion which adroitly compromises between God and Mammon. These judgments and others like them are the product partly of religious prejudice, partly of a superficial knowledge of the church's life and thought, partly of local and individual circumstances. That the Episcopal church has within its borders bigots, pharisees, doctrinaires, dogmatists and other objectionable types, goes without saying. But where is the church that can afford to cast a stone at her? And yet there is enough truth in these and similar criticisms to make them plausible. If indeed they were the whole and unmixed truth, the Episcopal church would long since have sunk beneath the contempt of society instead of growing slowly but steadily in authority and prestige. The truth is, we cannot hope to understand or appreciate its genius, much less forecast its probable future, unless we know something of the forces which have shaped its history. Its peculiarities which offend many, its curious appearance of compromise, its contradictory affiliations claiming to be at once Catholic and reformed, bound by its liturgy to the western church, by its prevailing theology to early Greek Christianity, by its associations and sympathies with Protestantism—all these puzzling characteristics can be understood only in the light of the church's chequered career.

REVOLUTION BROUGHT CHANGES

She is the oldest daughter of the church of England. Prior to the American revolution, the church in this country had inherited the aristocratic and monarchical associations of the mother church, and the mediaeval conception of the episcopate. But with the revolution great changes were effected. Political liberalism created a democratic trend in ecclesiastical circles. Consider one fact not generally known. Nearly half of the signers of the declaration of independence belonged to the Anglican communion. The traditions which had controlled the English church for a thousand years were violently broken. The mediaeval idea of a bishop which has survived the reformation and which even in England is not yet wholly overcome dis-

appeared almost over night. An unheard of and revolutionary measure became law whereby the laity had a voice in the administration of the church's affairs. The government which had been in the hands of a clerical oligarchy supported by royal authority, was transferred to bishops, clergy and laity, and strange to say the men who most bitterly opposed lay representation hailed from New England! Today the bishop in the Episcopal church, shorn of many of his ancient prerogatives, is a constitutional ruler, limited by rules and precedents, hedged about with canons and regulations, and constantly in the eye of a standing committee without whose sanction he can lay hands on no man. In brief the Episcopal church is pervaded by a democratic spirit—so far at least as its government is concerned.

ORDINATION ISSUE

It is needless to say that she has inherited many of the traditions of the church from which she sprang and in spite of the far-reaching changes which the revolution brought about, these traditions linger. I will speak particularly of one of these, for it is the one that has done more than anything else to embitter the relations of the Episcopal church with the other reformed churches. For a hundred years after the Anglican reformation, it was the custom of the English church not merely to recognize officially the validity of non-Episcopal ordination but to admit habitually to the ministry of the church ministers ordained by foreign Protestant churches without re-ordination. This is a fact now generally admitted. Even Keble in his preface to the works of Richard Hooker admits that men in Presbyterian orders ministered in the English church, though the admission gives him much pain.

What, then, brought about the change which made Episcopal orders obligatory? It was the act of uniformity of 1662, with all the effect of the bitter polemics of the time which led to the rule that for ministry in the church of England a man must receive Episcopal ordination, but no historical proof is forthcoming that any doubt as to the validity of non-Episcopal ordination was meant thereby to be expressed. Even the high churchmen of the seventeenth century never held that episcopacy was essential to the being and essence of the church. But with the rise of the tractarian movement the doctrine of apostolic succession changed what was at first a rule of expediency and administrative convenience into a theological doctrine which denied reality to any church whose ministers could not trace their authority by ceremonial transmission through the laying on of hands by bishops back to apostolic times. The influence of the movement in the American Episcopal church was limited, yet real enough so far as it went. Newman was deeply concerned about the argument from history, and appealed from the church of the present to the church of the past, though, as has been well said, it was a

past that never was a present. But the genius of the American church did not allow of much interest in history. Hence the form which the Oxford movement took over here was that of sacramentarianism and derived its force rather from Pusey than from Newman. When it reached these shores it confronted three types of mind in the Episcopal church.

There was the evangelical, nurtured in the traditions of Simeon and Scott, and for him the notion of a divine authority in the church was anathema. The high churchman welcomed but very guardedly, without enthusiasm, the tractarian doctrine, and as their numbers were small, their influence was circumscribed. The great mass of clergy and laity called themselves Protestants, and were akin in spirit to the great men of the church of England in the reformation period. As Dr. S. D. McConnell says in his well-known History of the American Episcopal Church: "They differed widely from their contemporary English churchmen. There was hardly any class there to which they correspond. They had not been reared upon evangelicalism; but no more were they Anglo-Catholics. They called themselves Episcopalians. They neither hailed nor feared the Oxford movement for themselves, but they were often disturbed by the phenomena which it produced in the church which they loved. Chiefly they feared that if it prevailed it would set the church in hopeless antagonism to their Protestant neighbors. Nevertheless a number of the clergy and laity followed the tractarian lead and ended in Rome. But the fear that a great exodus would impoverish the Episcopal church proved groundless. The chief harm which Newmanism wrought in America was the importation into the church of a sectarian, exclusive spirit that still survives and makes impossible those frank, fraternal relations which should subsist between her and the other churches whose faith is fundamentally identical.

NEW INFLUENCES

Meanwhile new influences have been at work within her borders. The great mid-Victorian theological liberals have profoundly affected the thought of the Episcopal church of today, and it may be said that nearly all the great parishes are manned by clergymen in sympathy with a less insular theology than the traditional Anglican purposes. The old tractarian party is represented by a section which loves to call itself "Catholic," and tries to keep a *via media* between Rome and Geneva, papalism and Protestantism. It is able to do so because it is thoroughly English in its lack of logic and imagines that it can reconcile the doctrines of private judgment and ecclesiastical authority by alternately emphasizing one or other. On the other hand, to this party belong some of the most devoted, pious, and hardworking clergymen of whom the church can boast. They are ultra-conservative and resist any change with dogged tenacity, yet over against this unhappy characteristic must in all justice be set their devotion to the church's work and their sincere desire to save souls.

It was the presence of this element in the last general convention which prevented the passing of the resolution making the Episcopal church a member of the Federal Council of the Churches of Christ. Nevertheless it may be taken as certain that at the next convention these slow-

moving men will see the light and join the council, and when they do, they will bring an enthusiasm, a determination to get things done, and withal a judgment, calm and balanced, which will mark an epoch in the council's activities.

The evangelicals would be represented by a timid and conservative element, favoring change but not much, and on the whole standing by the *status quo*. Yet these men move chiefly because they are after all not so much interested in the church of the past as in the needs of the church of the present. They are ruled by their instincts rather than by any logically formulated theory, and their instincts are conservative, until they are modified by the pressure of events and necessities. It is to their credit, however, that they have produced the only modern American theologian who has met with honor at the hands of church of England divines—the late Dr. Wm. Bose of the University of the South. Quite recently Cambridge sent over one of her dons to discourse on the work of this remarkable man, and Dr. Sanday selected him for discussion as the typical American theological thinker.

THE PROGRESSIVE ELEMENT

The most progressive element in the church's life is represented by the liberal clergy and laity, or as they now prefer to call themselves, the modernists. As I write they are for the first time in their history forming themselves into an organized body like their "Catholic" brethren. They stand for greater freedom and elasticity in forms of worship, for liberty of research into the meaning of the Bible and the creeds, for brotherly relations with the churches of the reformation, for the application of Christianity to our economic problems, and to the evangelism of the unchurched classes. They believe that religion to achieve its worthiest deeds must be free, spiritual, and intensely human. They would agree with John Smith, the Cambridge Platonist when he says: "Religion is not like the prophet's roll, sweet as honey in the mouth but bitter as gall in the belly. Religion is no swollen Stoicism, no sour pharisaism: it does not consist in a few melancholy passions but it consists in freedom, love, peace and power." The modernist is attached to the polity, worship, and faith of his church but he conceives that on these matters the last word has not been spoken, and that the future generations have claims which cannot be ignored. He is alert to read the signs of the times, the new revelations of the spirit moving on the hearts of men, and he would be up and doing lest the divine opportunity might slip past never to be recalled.

Without denying the contributions which other elements have made to the church's life and work, it is to the modernist that we must look with hope for the fuller development of the church's resources and their utilization in the interests of the spiritual uplift and betterment of the nation. Unless the age is to be lost to the Christian religion, the message of Christ must be presented to the intelligence of modern men in such a way as to win acceptance, and this cannot be done by the repetition of outworn formulas, dogmas that have long since ceased to interest living minds. Nevertheless it would be a mistake to suppose that the modernist movement is simply a reproduction of the mid-Victorian broad church idea. That idea has done its

work. But the new movement is less intellectualist and more practical. The great battle for freedom of inquiry and criticism has been won; and now the question is: What have we to offer the world as the result of that conflict? What positive and constructive message do we propound for the manifold ills of the individual and of society? What gift has the Episcopal church to offer the truly catholic church of the future for which we all long?

REVERENT WORSHIP

Before answering these questions let me briefly notice one signal contribution open to the eyes of all which she is making to corporate life of the Christian fellowship. She has always stood for an ideal of dignified, reverent, devout worship. Other churches which have inherited the Puritan tradition of an unaesthetic, formless type of religious service, have especially in recent years sought to shake off this unhappy heritage. Who can deny that the immense improvement in the conduct of non-liturgical worship in the various reformed churches is owing largely to the presence of a church pledged by its history to seek beautiful and uplifting expression of religious feeling? It is not too much to say that if in many of the churches the perfunctory and slovenly rendering of praise and prayer too common some years ago, would no longer be tolerated, we owe this improvement in no small degree to the influence of an ideal of which the Episcopal church has been the consistent and devoted champion. On the other hand, it is only just to acknowledge that the larger use of free as distinguished from liturgical prayer which now characterises the more progressive sections of that church is to be traced to the example of freedom and spontaneity in the worship of the other communions.

I venture to think that we may look to the Episcopal church for three great contributions to the need of our time: A large, liberal, and sane method of Christian reunion; a restatement of Christian truth in the light of the best knowledge of our time; and a new and more vigorous application of religion to the practical problems of the age.

CHRISTIAN REUNION

1. The Episcopal church has openly committed herself to the cause of Christian reunion. She cannot and dare not resile from the position which she has assumed, under the guidance of Providence, before the eyes of Christendom. She is prepared to make sacrifices, and she confidently appeals to Christians outside her fellowship to let the past bury its past and to meet the situation in a great and generous spirit. The force of logic is undermining the foundations of the old tractarian argument. The view now advocated by the more thoughtful high churchman is that the Holy Spirit is not tied to the Episcopal organization. He may, and as a fact, he does work, abnormally and irregularly but still really through other ministries. But the question is now revived: Wherein does the activity of the Spirit among non-Episcopal bodies differ from his operation inside churches episcopally organized? Are these communions less devoted to biblical learning, to missionary enterprise, to the culture of the spiritual life among their adherents, to benevolent and philanthropic agencies, to social and civic betterment?

If we must answer this question in the negative, then

the question must be pressed: Why does any man or group of men dare to erect barriers which the Spirit knows not, or make sad those whom God hath not made sad? Hence there is a large and ever growing body of opinion within the church that we must acknowledge the validity of every ministry which can stand the test laid down by the founder of our religion. What is this test? Power to cast out demons, to redeem the sinner, to heal the sick, to strengthen the converted, and to build up the kingdom of God. The ministry that can do these things manifests the fruits of the Spirit and must be acknowledged to belong to the holy catholic church. But where is this church? Broken into a hundred fragments, each fragment imagining itself the whole, or at least the most precious, the most requisite fraction thereof. With the recognition formally and officially pronounced of the validity of non-Episcopal ordination, the most serious obstacle to reunion will be swept out of the way. The strongest men in the ministry of the Episcopal church are convinced that wherever Christian ministers have been set apart to their office by prayer and the laying on of hands by other accredited Christian officials who by their action intended to carry out the will of Christ, we must acknowledge that the essentials of ordination have been supplied and the ministry so constituted must be deemed a genuine organ of the church of Christ.

RELATIONS TO OTHER CHURCHES

What of the relations of the Episcopal church to the Roman and the eastern Orthodox church? As regards Rome it is obvious that reunion with her is outside the range of possibility as things are at present. She refuses—sometimes discourteously—to make any concession to other religious bodies, and her cast-iron system opposes modern thought at every turn and suppresses within her own realm the slightest uprising of the intellect against the reign of dogma. That the church of Rome is logical in her *non possumus* attitude must be confessed by every candid mind. She grounds herself on the infallibility of the supernatural institution of the church, with absolute authority over all Christendom, the incarnation of divine truth apart from which there is normally no salvation. Union with her means the acceptance of the primacy of the see of Rome, the surrender of all our customs, rites and teaching, and the substitution for them of other customs, rites and teaching, nay more, the unconditional surrender of conscience and intellect to an authority which claims to be the creation of God and to be the organ of his will for all his creatures. These claims are the inevitable culmination of a principle latent in Catholicism, and their surrender would probably mean the dissolution of the papacy. But life is greater than logic and it may be that the Roman church will yet be compelled to make some accommodation with historical science and modern culture.

What of the eastern church in its various branches? Here the chances for reunion seem to some within the Episcopal church more favorable. Occasionally dignitaries of the Greek church take part in Episcopal services, and blandishments are exchanged between the bishops of both communions. But there is widespread feeling that apart from doctrinal questions which separate the churches,

there is a hardness, a stiffness of mind congenial to the eastern church which is out of harmony with the temper and tone of a reformed church. Moreover the question is complicated by naturalistic and political considerations. On the whole there does not appear to be any special enthusiasm, except with some ecclesiastically-minded persons, for closer relations with the Orthodox church of the east. Yet the east is awakening from age-long slumbers. Russia is seething with new ideas. Who knows when the church will shake off her chains?

RE-STATEMENT OF DOCTRINE

2. If ever we are to have a re-statement of Christian truth in the light of modern knowledge, it will, in the main, come from the Episcopal church. There is a widespread revolt in all the churches against the dogmas of the Augustinian theology, but the Anglican communion in its best theological thinking has always been more akin to the thought of the early Greek divines. It has never accepted extreme predestinarianism nor has it ever taken a mechanical and external view of the sacraments. Its theology is more in harmony with the great generalizations of modern science, notably the doctrine of evolution. Its view of human nature is less pessimistic than that taken by Calvinism; men are fallen, yet with some marks of the divine image not wholly illegible. God and man are organic each to the other, and the reconciliation effected by Christ is the revelation of man's hidden sonship, defaced by ignorance and evil. Life is not a probation ended for good or ill once and for all at death, but an education under the leading of the divine spirit, and the severest punishments inflicted on the sinner are the agencies of eternal love bent on his salvation. The typical preaching of the Episcopal church has been ethical rather than doctrinal, dealing rather with the varied relationships of men than with refined distinctions of a rigid and dogmatic system.

In recent times there has been a strong infusion of the mystical and a greater emphasis on prayer, meditation, Bible study, and generally the culture of the inner life. The very fact that this church is less entangled than others with long and elaborate confessions, less theological and more human than the Roman and the Puritan, would seem to point her out as a leader in the work of spiritual reconstruction. The great need of our time is for a theology based on experience; all other theology is simply the manipulation of bloodless abstractions. A church which stresses the ethical and the mystical will beat out a simple but noble type of religious teaching which should act as a solvent of the many artificial barriers that divide church from church.

APPLICATION OF PRINCIPLES

3. It follows that the Episcopal church is committed to a new and more vigorous application of the principles of the Christian religion to the problems of the age. Many of her loyal members belong to the wealthy classes. Hence the problem of capital and labor weighs heavily upon her conscience. She is searching her heart today as she has never done in the past and is seeking to bring the whole question into the presence of Christ. Some like Bishop Williams of Michigan, advocate a thoroughgoing reconvergence for the past, a spirit of moderation and toler-

struction of the whole economic basis of society; others take a more conservative view, but all the most thoughtful men and women are convinced that the social problem is still unsolved and that the church is pledged to judge wealth by no less a standard than the requirements of the law of Christ. The view is rapidly gaining ground that the business life is as much a divine vocation as the ministry or the calling of a missionary. The financial genius is sent into the world not to make money for himself but to work out a sound economic basis for the kingdom of God here and now to be built up on earth. I do not say that all Episcopalians have caught this vision of Christ's thought, but I do say that it is dawning on some of the more sensitive minds destined to lead the church of the future.

There is another insistent problem which the Christian church has failed to face but which is enlisting the sympathy of large sections of the Episcopal communion. It may be expressed in Emerson's phrase, "the conduct of life." Our churches are haunted by great numbers of unhappy people, depressed, neurasthenic, the victims of bad habits, or of maladjustments to their environment, the prey of remorse or unrestrained anguish, and these people think that religion could save them, if they only knew how to utilize its forces. It is from these mainly that the curious cults of our time obtain their recruits. Has the church nothing to say to them? How can we continue to read the stories of Christ's healing ministry as we find them in the gospels without feeling that here is something vital to Christianity and its work in the world? If Christ before death was a great healing spirit, must he not continue to be a great healing spirit after death?

MENTAL HEALING

The limits of spiritual healing we cannot define, but that the weaker self, the self cursed by remorse, fear, worry, indecision and other debilitating states, can be reborn into a larger self, characterized by freedom, unity and peace, through faith in a power able and willing to help, is indisputable. This idea has taken possession of many earnest spirits and is noticed in various movements which, with some failure and accompanied by methods open to criticism, have brought and are bringing life and light to thousands. My belief is that before many decades shall have passed every church worthy of the name will seek, in harmony with the best medical science of the time, to bring the word of faith to bear upon the miseries, the slaveries, of mind and body which for many turn life into a veritable hell.

Other churches excel the Episcopal church in scholarship, in fervid enthusiasm, in pioneering exploration of the kingdom of God, in aggressive action against the commercialized evils which threaten the higher life of the nation. Yet she has her solid if less brilliant offerings in reserve for the church of the future; an ideal of organization, a sense, a generous and gracious idea of religion, a less technical and more human message, a new and fruitful conception of the pastoral office. On her too has fallen the spirit without which all religious effort is hay, wood, and stubble. She has heard the voice of One who outraged and wronged by our unhappy divisions, still speaks: "He that would be greatest of all, let him be the servant of all."

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New Thought in Old China

By Frank T. Cartwright

ON the platform of the old Town Hall in Shanghai, China, stood one man. Around him swirled and eddied the currents of the largest and, potentially, greatest gathering ever held in China. Committees were appointed by him. The program was directed by him. No matter who wanted to address the audience, whether a venerated old man from some interior province or some internationally known speaker, an application card had to come to this one man on the platform.

For years he had stood out in the life of China as a leader in his own right. No representative conference in the Christian world there could be conceived without his presence, his constructive help, and it was little wonder that at Shanghai he had been the unanimous choice for permanent chairman. Not a missionary, not a representative of foreign mission boards working in China, the chairman of the National Christian conference was a Chinese, Dr. C. Y. Cheng.

At present, after having given years of service to the China Home Missionary Society and to the China Continuation Committee (an interdenominational executive body) he is studying in the United States, and it was in connection with his school work that the interviewer was able to find him.

He is rather impressive even in the midst of men of large build. Of somewhat more than medium height, he relaxed in his easy chair, giving an impression of completely filling it although he is not by any means a large man. His face is typical of the finer groups of northern Chinese, full and with a high forehead. Flashes of expression lighted it as he talked. His hair is gray—what is left of it around the sides and back of his head—but his eyes, keen, questioning, give a look as of youth to his entire face.

CHINA'S BIGGEST MOVEMENT

When he received me, it was not about the condition of crops in China that we talked, nor the industrial situation, nor the Swatow typhoon with its terrible loss of life. Even the Shantung question was untouched on that day. Instead, while passing trucks punctuated questions and answers, we talked about matters nearest the heart of that great and distant republic.

"Dr. Cheng, what do you consider the biggest movement in China today, the one having most influence on the future?" Men of all races are saying that the relations between China and America during the next century will probably be those which will determine the direction in which the world will travel, so I knew of no question of so great importance to Americans as the one I asked.

He thoughtfully replied, "Without any room for argument, the most influential movement today is that intellectual one which is called 'The Renaissance' or 'The Tide of New Thought'." He hesitated a moment, then went on, "It seems to me that this answers for the future of the nation and for the future of Christianity as well, because this stirring of our intellectual life is heavy with possibili-

ties not only for the country as such, but for the activities of the church within China—and perhaps all over the world."

He rapidly sketched this sudden awakening of the thinkers, its birth a few years ago in Peking University, its adoption of the scientific attitude toward every question, its encouragement by many western visitors, notably John Dewey of Columbia and Bertrand Russell of Cambridge. He did not need to tell me how rapidly this new attitude spread all over the land and how almost overnight it had established a literature and a semi-philosophy of doubt. These latter facts are well known.

A RENAISSANCE

"I feel no worry about the ultimate effects of this renaissance," he said. "Some of our Christian leaders are much—what do you call it?—'up in the air' over it all. They think foundations are being shattered. But to me it is of almost inestimable value that China should begin to think for herself."

"You don't mean that heretofore the Chinese did *not* think for themselves, do you?"

"Not exactly that; but you know that following the Boxer uprising there was a warm welcome for western things—goods, people, ideas. Many of our people would accept anything just because it came from the occident. It was just like swallowing food whole; there was no opportunity for mastication and naturally the digestion was poor." It was a good figure of speech. Many people, not all of them in China by any means, have mental and spiritual indigestion from too hasty swallowing of new teachings.

Dr. Cheng continued, "For the nation as a whole the renaissance is important because it is insisting that every man question every fact laid before him, that he should think for himself and not accept theories as true until he has considered them in the light of the fullest possible data. You know as well as I do that this is a good method of approach. Examination will not hurt the truth."

"This intellectual awakening seems to me even more important to the Christian church because it is forcing us to examine our beliefs; and some of them we are finding to be not only half-digested by us but, if you will pardon me, only half-cooked by your western theologians." (I pardoned him—because I also have found some of this underdone variety of thought.) "We are now asking ourselves, 'Why do we believe in this religion? Why are these truths considered certain?' Naturally the application of the scientific method to the Christian religion is going to prove of immeasurable value to the church in China."

"But, Dr. Cheng, what about this sprout off the tree of the renaissance, the Students' Anti-Christian Association? These men are definitely opposing what they term 'western religion' by every kind of attack known to keen minds. Do you consider this phase of 'The New Thought Movement' a good one?"

The expressive face became thoughtful and Dr. Cheng

studied his answer before giving it. After a brief silence his eyes lit up and he said, "Yes, I believe that even this child of the renaissance is a good boy."

"Of course, the leaders of the fight against Christianity do not mean to help us, but they are giving great aid just the same. They are in a way driving the church into a reexamination of its position and they are leading us to prepare our workers for an attack on their own position of agnosticism. There are Christians today more strongly intellectual than ever before, and they are defending their faith and attacking doubt with a strategy and skill beyond anything our nation has ever seen. It seems to me that we can thank our opponents for the development of this virile attitude."

He said that the very attention given to Christianity by the leading thinkers of the Chinese university world is the highest possible sort of tribute. In other years the *literati* utterly ignored the gospel of Christ; now they attack it savagely. In his judgment, no more real evidence could be produced to show the influence of this religion upon the life of China.

"Then, in your years of work for Christ, you have known two times of opposition, this present one and that of the Boxers in 1899?" I suggested.

The fine face grew sober and the eyes showed pain as memory flew back to his student days in Tientsin. It was a noticeably different man who spoke next.

"Yes, two such times. They are very, very different, but their result is the same. In those old days, it was bloodshed, suffering, beheadings everywhere in North China. We had twenty days of near-starvation during the siege in Tientsin, while those in the Peking legation endured longer and fiercer attacks. Terrible days those were! Six times I was in immediate danger of death myself."

A STROKE THAT NEVER FELL

I could understand something of the quiet strength of the man as I heard the story, but I could not understand the whimsical smile which appeared just at this time. It was explained, though, as he told how, in order to reach Peking and look for his parents, he attached himself to a British war correspondent as a personal servant.

"I knew no word of English and he no Chinese. Can you imagine our wildly waving hands and arms as we tried to make each other understand? Why, I did not even know how to lay the knives and forks at his table! But he was very good to me." The smile slowly faded as he continued, "On the way to Peking with that relief expedition a Russian officer, thinking me a Boxer, actually laid his sword on my neck, measuring the distance for the stroke—but it never fell."

"When, after the attack on Hatamen Gate, we raised the siege of the legation I found my parents, living, but scarcely recognizable skeletons. We tallied the members of our denomination in Peking and found that nearly two hundred had given their lives for their faith. Where we had had six hundred members in and around that city, there were left only three hundred, the rest having been scattered—or killed."

"Of the two hundred killed some were like the martyrs you of the white race are proud to remember. One little

man with a hunched back was taken before the Boxer idols and told that if he would bow but once his life would be spared, but he straightened as far as his twisted back would allow and said, 'No; you can kill the body but you cannot kill the soul.' I would not have supposed that so old, so ignorant a village church member could have remembered the Bible thus or could have dared that wild mob, but he did it. Just as they were about to kill him, he said to the circle of fierce Boxers around him, 'Wait just a minute. I will not bow to your gods, but let me kneel to mine and ask him to forgive you.' He - did - just - this - thing, and while he knelt praying the sword fell."

THE SPIRIT OF CHRIST

His eyes soft with unshed tears my friend continued with other stories of similar devotion. They were followed by a recountal of the great days of the church's growth following the days of persecution. He told of many who had become members of the very congregations they had formerly hounded, and in particular of the daughter of a fierce governor of Shensi province and how she recently had joined the church from whose membership her father had killed hundreds.

"Opposition always benefits Christianity," he said. "And the propaganda of the Students' Anti-Christian Association will prove no exception. It is an opposition harder to meet than that of the Boxers. Its attack is more subtle; it is mental rather than physical. In leadership it is far more able."

"Why, there is no more keen mind in all of China than that of Dr. Chen Tu Hsiu of Peking University. In Chinese education he is highly trained and he has studied abroad as well. Recently he wrote an article mercilessly attacking the Christian religion. The Bible was torn apart as cleverly as a German theologian could do it. The missionaries were grilled. He sneered at the 'rice Christians' among our members. With sharp invective he held up to scorn the persecutions of Protestants by Catholics and of Protestants in the old days. No man like myself, trying to read the article in the light of historical knowledge, could fail to be impressed by the strength of his argument."

His eyes flamed with a new light and again his face broke into that attractive smile as he ended with this remark: "But the striking fact is that when he came to consider the character of Christ himself he had nothing but good to say. He lifted him up, away up. Why, let me tell you the conclusion of the whole article, 'The spirit of Jesus must get into the blood of every one of the four hundred million people of China before we can hope to come out of dark into light, out of death into life, out of the pit in which we now are.' Isn't that great? If a man who is not a Christian, but who instead is violently opposed to Christianity, can see this spiritual supremacy of Christ, do you wonder that I feel nothing but confidence about the effect of the renaissance upon China?"

As I was politely bowed from the room a moment later there was no reason for wonder at his attitude. In my ears were still ringing the words he had just quoted, "The spirit of Christ must get into the blood of every one of the four hundred million people of China."

I wonder when that will be?

Mysticism and Personality

By Arthur B. Patten

IT was a transcendent moment in God's creative drama of evolution and of revelation, when "the first Adam became a living soul"—when the Almighty could now say, "Son of man, stand on thy feet!" There had been the immemorial candidacy for a human soul, through the long millenniums, but at last one adventuring line of the Lord's creatures had made its calling and election sure—and man was man, standing erect in the image of his Maker. Certainly in that beginning there was God. And there was more than a creation; there was more than a creature; there was a human child. The Maker of our bodies had become the Father of our spirits. The man who stood on his feet was not only created—he was begotten. In that hour mysticism was born. It was only a faint beginning to be sure, but from that moment man could increasingly commune with the world will of God. He was crude and brutish, and destined to remain brutish and crude for generations, but his moral and mystical career had begun. He was on his way. It was to be a long trek from brute to brother, from savage to saint, but the immortal urge was in the soul, and communion with the Over-Soul had had its dawning.

THE MANY MANSIONS

In the cortex of the brain, with its nearly ten billion cells, God had prepared a house of many mansions, ample enough to befit his lavish providence, and varied enough to furnish man with immeasurable opportunity to live, and to live abundantly. This palatial home is the Father's birthday gift to every one of his children. Yet what is of supreme importance is not the commodiousness of the house, but the career of its occupant. It is the goal of that career to make every one of the almost ten thousand million rooms both a sanctuary of worship and a laboratory of service. Man has hardly more than begun to take possession of this many-mansioned home of the soul. How fascinating the challenge to find God in every room, and to function creatively with him in all this marvelously domiciled life of the spirit! We should rejoice as well as marvel that we are so "fearfully and wonderfully made, and curiously wrought." When we awake to God's day-spring and to our birthright, we cannot fail to exclaim with the psalmist, "How precious also are thy thoughts unto me, O God! Search me, and know my heart, try me and know my thoughts, and lead me in the way everlasting!"

But God's thoughts and our thoughts are not to be confounded. A true mysticism will never discount personality, but will exalt it. Communion with God must never mean confusion with God. A vital adoration of the Infinite Soul only accentuates the finite soul. We are to live more and have *our* being in God. We are to find ourselves in him—not lose ourselves. The word "selfless" must have no place in the vocabulary of a disciple of Christ who said, "Let *your* light shine." Adoration is not absorption into God, but attunement with God. No worthy human parent ever desires to suppress, or even to dominate the individu-

ality of a child. We glory in the distinctive gifts and in the distinguishing attainments of our sons and daughters. So, too, the heavenly father demands distinctive and distinguished children who can return his love in their own right, and who can work with him in the loving grace of their own initiative. Love is reciprocity and cooperation—man with God and God with man. This is the new mysticism. It must then be a fallacious mysticism which has recently declared, "There is no *my* or *mine* in the prayer of the spirit. Nothing avails but perfect docility." Certainly for me prayer must be *my* prayer, or I can not pray at all. Docility is teachableness, open-mindedness—but never obliteration of selfhood. It is indeed through prayer that a man discovers his deeper self. Docility must never produce a blur in the mind but must engender individual brilliancy as well as devotion. So the true attitude of worship is expressed by the psalmist, with exquisite balance and beauty, as he turns to God with the cry, "With thee is the fountain of life, and in thy light shall we see light." Paul tells us that when man first began to worship he "became a living soul." Surely he will not become less than that as he learns to worship more and better. He will rather, as the apostle also declares, attain the estate of a living soul who has become at length "a life-giving spirit." The writer just cited has said again, "We are not to realize self, but to glorify God"—as if either were possible alone. How can I as a person glorify God at all, unless I realize my own human life in distinction to his superhuman life? There can be no vital mutuality, no reciprocity, no society with either God or men, unless we as clean-cut individuals foregather in real communion. A true mysticism will never slight the sacredness of individuality; it will rather make it more precious and poignant. We should not sing about being "lost in wonder, love and praise," but about being found. Worship is not a blend, but a bond. God has taken untold millenniums to bring into focus the individual soul, and to give it definition. Surely he will not dim and diffuse it as it mounts to its final splendor. God himself is the infinite *I am*, and every man is a finite *I am*. The psalmist was a real mystic who could exclaim with each new day, "When I awake *I am*—still with thee!"

GROWING A SOUL

Both evolution and revelation have for their supreme goal, not puppets created to be manipulated by nature or by God, but persons begotten to subdue nature, and to commune with God. However, we must have a care not to seek to exploit God for our own self-expression. That is the way of the ungodly which shall perish; for we find ourselves only in creative companionship with our heavenly Father and with our earthly brothers—only as we live and help live. Christ's development and attainment are our classical example. He grew to be himself in mind and body as he also "grew in favor with God and men." To put the truth in a paradox, we are to lose self in order that we may find ourselves."

For this alluring quest—the discovery and development of personality—Christ gives us the engaging watchword, "In your patience ye shall win your souls." So man not only has a soul to save, but an ever larger and better soul to find and win. In the ascent to this attainment, the modern mystic must be both unhasting and unrelenting—always unsatisfied; never dissatisfied; ever glorying in his divine unrest, in his "contented eagerness." The Christ who said, "Consider the lilies, how they grow," was telling us in lyric simile that the beauty of holiness can adorn that man only who *grows a soul*. We should turn from poetry into personality the sentiment of the modern lines:

Our lives like lilies pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the chalices of gold.

The real mystic experience is the consciousness of this growing life in God. There is a legend to the effect that when the great mutation was about to appear, that when God was about to produce the living soul of man, he was approached by an attendant angel who whispered the advice that, as a finishing touch, the Almighty should add complete satisfaction; but that God himself answered, No: for then man would never discover his deeper self—he would never grow. Indeed the Maker's method justifies the discerning epigram of Browning, "A man's reach exceeds his grasp, or what's a heaven for?" We are to help create at least three heavens—the heaven before us; the heaven we leave behind us; and the heaven to go to heaven in.

The mystic soul is the whole soul, and there is no special mystical faculty. Intuition, intelligence, initiative, sentiment; all are operative in vital mysticism. The real mystic is the man who is conscious that the total dynamic of his life is but the functioning of God's presence and power in his personality. In thinking, feeling, and doing, in intellect, impulse, and will, he realizes that he lives and moves and has his being in God. This consciousness of the divine dynamic, along the whole gamut and scale of his heart and thought, is the real mystic experience. In this communion, both vital and voluntary, man finds God's manifestation and message, and discovers the "life within his life than self more near, the veiled presence, infinitely clear." To him the infinite and eternal energy that pulses in his soul and proceeds to its final fulfilment through his selfhood and service, is but the urge and revelation of the personal God. Yet this energizing nearness never demands any human person's absorption in God, but rather his answer to God with all his heart, and mind, and strength.

THE VOICE OF GOD

The false conception of a special mystical faculty, like the ear for music or the eye for color has wrought much confusion. We find a writer recently remarking, "The research of the psychologist has made it clear that we cannot quote the 'inner voices' of mysticism in corroboration of our opinions about ultimate reality." But if the voice of mysticism is the total voice of the God-begotten and God-sustained soul; and if the voice of mysticism is also the voice of a man among men, realizing and releasing the divine dynamic in the actual contacts of nature

and of society, then this voice of mysticism is the most vital and valid of all voices. In fact, the psychologist can never become more than a trifler and a dilettante in the domain of the soul, unless he discerns and charts this ampler life of the adoring and adventuring spirit. The psychologist, like the mystic, must reckon with the totality of consciousness, and above all he must not fail to reach to its nobler meanings. We have had too much of "psychology without a soul." Little wonder then that some men should think that they can content themselves with "religion without a God." And for this poverty the mysticism of the past has been much to blame since it has partitioned life and set religion outside the range of man's normal functions and apart from the experience of common reality. We must in the future have neither an academic psychology nor a cloistered religion. Both must be open and operative along the whole reach of reality. Religion has nothing to fear from a psychology that reckons with the total fact of the soul; and psychology has nothing to dread from a religion whose temple is the modern universe, and whose talisman is not magic, but mastery of the deeper dynamic of life.

Only in the marvelous domain of religious psychology can we realize the essence and extension of personality. As Professor Cooley declares, "Religion is the expansion of the soul into the sense of a greater life." This, too, was the conviction of William James—that our human lives are coterminous and continuous with a wider self whose saving presence endows and enriches us.

THE SUBCONSCIOUS

Into the problems of the subconscious and the occult this brief paper cannot go. Let it simply be said that the primary concern of the mystic should be the experience of the psalmist, already quoted, "When I awake, I am still with Thee." The present writer is of the opinion that there is some noonday sense, but more nocturnal nonsense in psychoanalysis. He is quite sure that its prevaillingly barnyard psychology can have little place in the mystical Christian experience whose positive emphasis is on the expulsive power of new affection. If we are to call spirits from the vasty deep of the subconscious, we must largely neglect the demons, and summon the better angels of our nature. Yet we are not to forget the evil; certainly we are not to fear it; nor overmuch to fight it. We should rather face it with faith, and so overcome the evil with the good; for where sin abounds, grace doth much more abound.

The mystic's supreme concern is the positive grace of life, and the conquest of its flying goals. He is wonderfully and fearfully in the making. But his divine unrest must never become a distressful unrest. He may well take Stevenson's illuminating lines with due consideration—"What a strange picture we make on the way to our chimeras! Indefatigable adventurous pioneers, soon, soon, we think we shall come forth on some conspicuous hilltop, and descry against the setting sun the spires of El Dorado. Little do we know our own happiness; for to travel contentedly is better than to arrive."

We need only to add this emendation: that to travel contentedly—and confidently—is constantly to arrive. Cer-

tainly we must not forget that it is in our patience—not in our impatience—that we are to win our souls and our goals. The man with the mystic urge of perfection in his heart, and with the measure of the stature of the fulness of Christ before his eyes, will know where he is going, and he will learn to go both eagerly and happily. He only is the virile mystic who maintains this precious balance of peace in pursuit—of rest in quest. His is the delectable consciousness that in his personality he is at once a momentous being and a measureless becoming.

It is the birthright of us all to go from grace to grace, and from character to character, as "each new temple,

nobler than the last, [lifts us to] heaven with a dome more vast." It is not only our right but our requisition to rejoice with Holmes in the "more stately mansions," and to revel with Markham in the wonder of the high adventure which he has so finely phrased:

The rise of man is endless; be in hope;
All stars are gathered in his horoscope;
The brute man of the planet—he will pass,
Blown out like forms of vapor on a glass;
And from this quaking pulp of life shall rise
The superman, child of the higher skies;
Immortal, he will break the ancient bars,
Laugh and reach out his hand among the stars.

For a Better Understanding

IT is seldom that two independent offerings in the foreign field so admirably complement each other.* Mr. Inman is favorably known for his work as a missionary of the Disciples in Mexico, for his extensive travels in Latin America, and for his productive service as executive secretary of the committee on cooperation. Professor Warshaw introduces himself solely through his title page and subject matter, but almost every paragraph shows personal knowledge of the southern continent. He handles these material affairs with sympathetic insight as well as briefer political and social chapters. Thus he offers us an idealized economic treatise. Mr. Inman, as we might infer from his previous publications and from his addresses, confines himself more closely to social and political themes, which he treats with evangelistic fervor albeit in a practical manner. One realizes that he must often use his deck chair as a writing desk, for his narrative suggests the newly returned, not to say oft-returning traveler, whose fresh impressions are tempered by wide experience and abounding common sense.

Neither performance presents much for technical criticism and if it were true here is not the place to make it. Perhaps the preacher's pages are more easily read, but the professor packs abundant data into his text and in a style that is neither heavy nor academic. He evidently gathered most of his facts outside university walls. Some may feel that Inman has quoted too much from those Hispanic American writers who delight to point out the moral and material delinquencies of their fellows. Their gloomy diatribes, be it observed, are like old-fashioned feuds in that they are intended for local entertainment and not for the delectation of the foreigner. Yet our author wishes us clearly to understand the moral handicaps under which Latin America labors. He does not mercilessly exploit shortcomings in response to some mercenary "vagabonding" impulse, but rather tries to explain them in a spirit of brotherly kindness. If we keep this helpful motive in mind, we can have little quarrel with his method. Perhaps our southern neighbors who have too often been victimized by literary wolves in sheep's clothing, will judge the author less leniently, but they know well that he is not this genus and we may safely leave him to their judgment.

Professor Warshaw's insight and sympathy are commendable. He sets out to remove many a false impression in respect to material or moral backwardness and to that end marshals his facts in impressive fashion. Occasionally he shows a tendency to accept promise for performance in legislation or in administrative decree and some of his deductions from commercial and fiscal statistics will need revision in view of the recent slump in trade

and consequent fluctuations in exchange. But this economic unsettling could not be foreseen, and although it has forced to the verge of bankruptcy more than one country, seemingly financially sound, its effects are only temporary. We welcome therefore the author's method of representing the material importance of the southern continent. He vividly measures the length of Brazil's coast line and the spread of her forests, the height of the cordillera, and the extent and productivity of the pampas. We appreciate anew the importance of Chilean nitrate and copper, of Caribbean sugar, coffee, of Mexico's output of petroleum and of Colombia's prospective yield, and tropical fruits, not merely as articles of trade, but as main springs of political intercourse and as material for social consideration.

In discussing the Monroe doctrine and kindred topics Inman also traces the growth of Inter-American friendship. This has been an influential factor in developing a common diplomatic policy among the Hispanic-American nations, but unfortunately too many of them are now inclined to use it as a means to exclude the United States from their friendly circle. Warshaw also speaks of this tendency, for which both hold the United States partly responsible, but he prefers to emphasize the growth of nationalistic sentiment. After reading that chapter of his book one will have a new impression of the way in which nearly a score of separate peoples are industriously striving to differentiate themselves still further from each other. This is a movement for real self-determination and the sooner the average North American uses it to weigh the claims of the different nationalities and to apply to each its characteristic label, the better for general friendship in the Western World. In most books on Hispanic America, or as it is more familiarly called, "Latin America," one gains the impression that when a given author is unduly critical, he has in mind Mexico and the Caribbean countries or those parts of South America where the Indians and Negroes are most numerous, and when he is inclined to praise, he is thinking of Argentina, Southern Brazil, Uruguay, or Chile. To some extent these volumes also give this impression. Readers and writers alike must become more discriminating, must make themselves reasonably familiar with the physical background and chief population elements of each section, and must appreciate more thoroughly and more helpfully its outstanding social and political problems. At least after carefully perusing their works one need not inquire what language is officially used in Brazil or express surprise at the climatic peculiarities of the Pacific coast. Warshaw does much to neutralize unfavorable comparisons of these countries with Europe and the United States by referring to the uncomplimentary record that most early British travelers left of their American observations. Such a glance into the not distant past is an excellent antidote to supercilious North American travel books.

*Problems of Pan-Americanism, by Samuel Guy Inman, College of Missions Lectureship. New York. George H. Doran Company.

The New Latin America, by J. Warshaw, Ph.D., professor in the University of Nebraska. New York. Thomas Y. Crowell Company.

The Indian is an outstanding problem of all but a few of the countries. Inman is more concerned than Warshaw about his future economic and spiritual well being, and he realizes that the problem calls for sympathetic cooperation rather than mere commiseration or condemnation. "Self-help" constitutes the simplest and most effective program for all concerned, but time is necessary to develop it. Warshaw expects this problem to be solved through immigration. Verily he is altogether too optimistic. The ignorant Indian blocks immediate progress, but some representative natives have shown themselves capable of the highest achievement, and the masses are far too numerous to be easily absorbed or mercilessly exterminated. Nor are all the results of immigration wholly beneficial. Argentina, indeed, seems reasonably able to assimilate the Spaniard and Italian, and even the Slav. Brazil and Chile have not succeeded so well with the Germans, although their extensive colonies are by no means sources of local danger or really inimical to the interests of the United States. Very likely our emigrants and those from northern Europe will continue to direct major activities in each nation to which they resort, but they will progressively encounter greater competition from local residents of native stock. This contest, both in high places and in low, will increasingly test the economic and administrative supremacy of the outsider as he who goes to introduce better business or better morals must expect.

The chapters which both writers devote to cultural activities at once enlighten us and lower our pride in similar achievements at home. One notes the familiar details about primacy in founding universities and lower schools, in establishing printing presses, and in encouraging literature and the fine arts. He will learn of contemporary scholars, whose output in the fields of history, politics, sociology, and natural science has received universal recognition, and of literature whose prose and poetic masterpieces are no less conspicuous. These writers derive more inspiration from France than from Great Britain or the United States, but they recognize the outstanding genius of our Poe, Emerson, and Whitman. Recent education owes much to German normalists and to French philosophers, but we are gratified to see references to Sarmiento's schoolmaster assistants and to the educational programs put in force by Protestant missionaries. Neither this work nor the earlier activities of the Jesuits and other Catholic orders can be disregarded by any fair minded man, nor the commendable efforts of the Young Men's and Young Women's Christian Association, the Salvation Army, and various social agencies of the Catholic Church of today.

We flatter ourselves that we can rightly appraise the manifold advantages of Latin America, but we shall do so still more accurately after perusing these two volumes. The marvelous growth in commerce of such favored regions as Cuba and the progressive south lands becomes more impressive when compared with conditions in our own states less than half a century ago. Today these countries are just beginning their second century of national existence, as we were then, but their industry and commerce, as Warshaw shows, surpass our own in the early eighties.

Their social progress along secular lines is almost equally striking. Most of them, it is true, are still passing through the stage of discussion and of experiment, but this is the initial method in all countries, and their leaders generally show themselves hospitable to outside suggestion, even from our own land. This receptiveness was recently shown in the Congress on Child Welfare in Rio de Janeiro. Their politicians and literateurs may distrust our diplomatic professions, resent reference to the Monroe doctrine, and regard Pan Americanism as camouflage for commercial exploitation, but their social leaders are willing to adopt Yankee philanthropic methods, even when it involves a campaign against alcoholism or a movement for the emancipation of women.

This ready imitation in social endeavor should disarm those who are ready to criticize apparent political ingratitude. It should likewise determine the course of future co-operation. A century ago those nations seemed to need our political creeds and practices,

misfits though many of them proved to be. Later they adopted with profit some of our educational methods. They have failed to adapt to their use much that they borrowed, but they have at least paid us the compliment of imitation and have caused us to examine more closely to our pretensions. If we are now ready to accept the full measure of responsibility as elder brothers in civic progress, we cannot fail to appreciate the message that these two men bring us. Working apart, they have wrought simply, but most effectively, in behalf of true Pan Americanism.

ISAAC JOSLIN COX.

THE SUNDAY SCHOOL

Genuine Humility*

ONE time Benjamin Franklin was walking down the streets of Philadelphia, hands behind back and head bowed. Some pert individual said: "Franklin, why do you always go around with your head bowed?" "Well," was the quick rejoinder, "I have always noticed that when a head of wheat was heavy with grain it hung over, but when it was empty it stuck straight up." Even so, with many an egotistic upstart. If there was a stone age and an iron age, this may be called the age of brass. Humility, not of the studied Uriah Heep variety, is rare indeed. Business men push and elbow you and even scholars are grown dogmatic and important! Society dames advance to a fanfare of publicity. Philanthropists are sure to let all on the right hand know what their left hands do. Preachers boast of large salaries and big calls. Doctors have a way of getting into the public eye. Merchant princes find this a glorious period in the world's history of their kind. Editors sing their own praises. Actors enjoy the spot-light. Workingmen prove their necessity by a widely heralded strike. Legislators love to see their pictures in the magazines. Everybody wants to be right out in front. The blare of trumpets is sweet music to most of us. This is not a humble age, by any means. That was a perfect figure that Jesus used of the man who, upon going to a banquet, walked right up to the speaker's table and sat down. How much better to stroll quietly in and take a place at some obscure table until you are paged! "If John Doe is in the room he is wanted on the platform," that is much better. On the other hand, how humiliating to be requested to step back and down while some other person is given your prominent place.

And yet—it is just as bad not to think enough of yourself as to think more highly than you ought to think. The gospel does not require men to debase themselves or to become doormats. While, in general, people think quite enough of themselves, many very rare and beautiful persons have to be brought out. There are flowers blooming unseen, there are gems flashing in ocean caves. There is no finer art than that of developing these quiet, modest, unassuming, but thoroughly capable people. Very remarkable talents are overlooked, unless someone is watching for just such persons.

The center of a famous foot-ball team last season was thus developed. Walking along the street, one day, the head coach saw in front of him a towering mountain of flesh. "What a center!" thought the great coach to himself. The student, for such he chanced to be, was approached, induced to come out on the field, and given a trial. At first he seemed too awkward and bulky to be of value. Days passed, all superfluous tissue was worked off. Hard as nails, strong as a horse, trained to the game, the big fellow took his place in the team and bade fair to make the "All-American."

A grand opera star listened to a young man sing in a church. He was all unaware (how strange) of the unusual quality of his voice. The star sought him out, told him of his gift, offered to educate him, took him to Europe, and today he ranks with the best tenors in the world.

A timid boy rose to speak in a prayer-meeting. The beating of

*Jan. 14, "Jesus Teaching Humility." Scripture, Luke 14:7-14.

his heart almost broke the crystal of his watch. He made his speech. When the meeting was over an old gardener gently laid his arm over the boy's shoulder and told him that he ought to become a preacher. The seed planted that evening bore fruit, for the boy entered the ministry.

In a certain city there was a "Father and son" banquet. A great man took a poor little chap who had no father to this affair. They sat together. They talked about many things. The man came to like the boy, the boy to adore the man. In the boy's career that banquet was the turning point.

The leading banker in an Ohio city told me this story: "When I was a young man I was very poor. I drove a peddler's cart through the country. At that time Mr. ——— was president of the foremost bank. Always, when he met me, he stopped, asked how I was getting along, and expressed interest in my career. He was a gentleman of the old school, carried a cane and frequently wore a high hat. He encouraged me to be honest and industrious. One day he offered me a place in his institution. I would never have been anything but for his kindly interest."

One of the best Sunday school teachers in a certain church was

brought out by an older woman who believed in her and encouraged her to try to teach. Possessing very little self-confidence, shrinking and seeking only an obscure place, this young woman was led into this field of large usefulness.

There is a place for you, have you found it? There is a service you can perform better than anyone else; are you doing that work? Self-abasement is as bad as being too self-assertive. Are you conscious of giving your best self to God's work? That is the inner test.

Robert Speer in a book entitled, "The Marks of a Man," quotes that remarkable epitaph found on the tomb of General Gordon in St. Paul's cathedral:

"Sacred to the memory of

GENERAL CHARLES GEORGE GORDON

"Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Quietly, modestly, but fully we must give ourselves.

JOHN R. EWERS.

British Table Talk

London, December 12, 1922.

FOR several reasons we are beginning to see the evils which may follow upon the feverish interest displayed by certain journals in crime and in the loathsome details revealed in the divorce and other courts. During the latest murder trial it came out that one of the accused was in the habit of making cuttings from the press to send in her letters. Here are some of them: "poisoned curate," "girl's drug confession," "holiday and death-pact," and many more like them. There is clearly a type of mind to which these pieces of news outvalue in importance events which may alter the destiny of nations. But while this type is to be found, there is no reason why the press should cater to it. To plead that these things are true is a legitimate plea only if the paper has a just regard to proportion. If a vile murder case take up a page, though every detail may be correctly reported, the paper has failed to give the truth. To have regard for truth, there must be a context into which the news fits. If, after reading a paper, I have the unhealthy suspicion that the only thing which has happened of any importance is a sordid intrigue or a brutal murder, then I have not been told the truth. The context is missing; the proportion is wrong. Newspapers have a great power of suggestion, and the modern city-dweller is peculiarly sensitive to repetition and loudness and emphasis. It is disquieting to find some of our journals ready not simply to answer a demand, but to create one. Happily, it is still possible here to buy papers which have not sold their souls for the sake of circulation.

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The Biography of a Noble Churchman

The life of Edward Lee Hicks, Bishop of Lincoln, has been admirably written by a group of writers under the editorship of Mr. Fowler. It is a story worthy of all honor. Hicks in his youth was a brilliant classical scholar and for some years acted as fellow and tutor of Corpus Christi College, Oxford. Those were the days when Ruskin used to spend long spells in Corpus, and there are many charming memories of him in the book. He loved all beautiful things, mountains, clouds, pictures, but he was able to see beauty and charm in the most homely things: "I recollect," said Hicks, "the glee with which he recalled and described in the loveliest of playful language the childish joy of shell'ng peas—the 'pop' which assures one of a successful start, the fresh color and scent of the juicy row within, and the pleasure of skilfully scooping the bouncing peas with the thumb into the vessel by one's side." After Oxford Hicks went to

Fenny Compton where he did the work of a village clergyman most diligently and at the same time continued his work on the Greek inscriptions. There too he became a total abstainer, and entered upon his career of temperance speaker and reformer. There was no hesitation about him when he saw his duty; he joined the United Kingdom Alliance and advocated to the end of his life its policy, total abstinence for the individual and prohibition for the state. In Manchester afterwards, and in Lincoln, at the age of sixty-seven, whither he went as bishop, he lived a life of unceasing toil and cheerful service. One of the greatest Greek scholars of his time; a man alive to all that was beautiful in art and music; a devout churchman with sympathy in his heart for all men, high, low, or broad, who served Christ; a man with a keen wit and a great love for the lost, Hicks was a fine gift to his generation. For three years I knew him as tutor, and though I saw him little afterwards, I was proud to think, that for a while at least I shared in the inspiration of his manifold powers, all of which were laid at the feet of his Lord. It is characteristic that he wrote:

"It is hard to work without prayer,
It is harder to pray without work."

Which do we find the the harder?

* * *

The Bird And the Fledgling

An admirable speaker last week in my hearing found a parable of adolescence in the training of birds to fly. A bird might conceivably do several things; it might wish to keep the fledgling in the nest, and not let it escape; it might refuse to let it use its wings except when the motherbird was there to protect and to guide; it might turn the fledgling out of the nest without any instruction at all. There are people who do not wish youth to leave its secure shelter in the home; it is not allowed to fly; its wings are clipped. There are others who teach and guide, but always with the thought that youth must remain under control, and not fly away on any new adventures. There are others who lure youth out with none of the gathered experience of the race. The problem which faces all who have to do with adolescents is to give the experience without discouraging the individual adventure—to let youth know something of the wisdom of the past, and at the same time enter into a large freedom. Some adolescents are without the spirit of adventure; they are safe, and decorous, and conventional, but they do not go far. Others are wild, and undisciplined,

wasting much of their power, because they only discover the laws of the business by breaking them (and breakages have to be paid for); they miss the guidance of experience. The task before the church is to give both knowledge and freedom.

* * *

Dr. Denney on the Word

Among the many discussions of the Bible there will be a hearing for the judgment of the late Dr. Denney, probably the greatest exponent of evangelical theology in his generation. "The word of God infallibly carries God's power to save men's souls. That is the only kind of infallibility I believe in. Authority is not authorship. God attests what is in this book as his own, but God is not the author of it in the sense in which a man is the author of the book he writes. To say so is meaningless." The emphasis laid by Dr. Denney, and indeed by all the great Puritan divines, is upon the power to save men's souls. It is a matter of urgency to recall the members of the churches back to an experimental knowledge of the Bible. It is agreed that we lack this; and till we regain it, we shall be weak. It belongs to the very genius of religion for those who speak our language, that it should be nourished by the word; and those who agree that they discover for themselves God's message of forgiveness and his power to save in the book, can surely work together.

* * *

Gipsy Smith and Dr. T. R. Glover

This morning's paper gives the news that Gipsy Smith is to conduct a mission in London. I wish the notices in the press

of such campaigns were in a lower key. "To convert London" is the heading of the paragraph. Gipsy Smith is a great evangelist, and he will exercise in the heart of London a gracious influence; but why use in a press campaign such big language before hand? One of the most interesting notices of the mission is that Dr. T. Reaveley Glover is to cooperate with Gipsy Smith, and in the week of the mission is to give addresses to students. Dr. Glover has a great hold upon students, and it is a mark of the generous heart of Gipsy Smith, that he will call to his aid one who in many matters of criticism must differ sharply from him and his friends. Dr. Glover is a convinced evangelical, but as readers of his "Progress in Religion" know, he accepts without hesitation the main results of the modern critical study of the Bible. But there need be no difficulty where both men are eager to preach Christ.

* * *

The League of Nations

The prestige of the league of nations grows steadily. Its successful handling of the Austrian loan, so gratefully acknowledged by the Austrian chancellor, shows once more how well equipped it is for handling difficult problems. Dr. Hansen is without doubt the strongest of its many administrators. He has been awarded the Nobel peace prize; and when the story of these years is told, it is probable that Dr. Hansen will have an honor more illustrious than that of other men, because of his services to the oppressed, and the fatherless, and the prisoners. The claim is being made by Lord Robert Cecil, and others, that the league should have more trust given to it. It must have much greater power or it will lose what it has.

EDWARD SHILLITO.

CORRESPONDENCE

A Chat with the Undertaker

EDITOR THE CHRISTIAN CENTURY:

SIR: At eleven o'clock one morning I had an appointment to hold a funeral service in the chapel of our town undertaker. The chauffeur got me to the place a half hour early and I went into the office of the undertaker and there drifted into the following conversation with him.

"Mr. K.—," said I, "for many years you have been listening to funeral services and observing the way ministers conduct them. Will you tell me the different methods that they use and the impressions which they make?"

He looked at me a moment, smiled and said, "Yes, I have heard a great many ministers at funeral services", and then he wandered into the following classification.

"Some ministers", said he, "think that a funeral service is an opportunity to scold. They act as if they 'have it in' for the people who are mourning the loss of a dear one, and they take the last moments before the burial of the departed to attack the living for their church negligence and religious indifference. Needless to say the people are aggravated. They go away saying to themselves that they do not want to hear that man again. They are driven from the church and are not attracted to it."

"Other ministers," he went on, "consider the funeral service a time for long discourses. They read about half the Bible, recite several poems, offer long prayers, and preach a long sermon. Of course the people are quiet and attentive. They are forced to be so by the nature of the service. But this nerve effort which they exert, such preachers too often interpret as interest in what they are saying and they go on with their seemingly endless talk thereby adding to the strain upon the mourners."

"There is still another class of ministers", he continued

"who tear the hearts out of the audience by making a funeral service as sad as they possibly can. They relate sad incidents and tell heart-rending stories with a very depressing and solemn voice. They provoke the people to sobbing and crying by shedding tears themselves. They somehow forget that the loss of a loved one is of itself hard enough to bear, and that they do no good to the mourners by using thought and feeling to make conditions worse."

Here he was interrupted by a friend who came into the office. After greeting him and inviting him to join us in our talk he went on, "But I am glad to say that there is still another type of minister. Some preachers, perhaps most of them, try to help folks through the sad experience of separation that comes through death. In conducting a funeral service they are not depressive in spirit; they are uplifting. They do not ramble on with a disconnected series of thoughts; but they present briefly one idea relative to the circumstances, and by holding the minds of the people upon it they give them something helpful to think about during the last trying moments. They bear in mind the fact that the members of the bereaved family have had sleepless nights and are physically tired and nervously broken up, and so as men of God they try to supply faith and encouragement to the broken-hearted. Such ministers win the people and they do it because they help them."

I looked at the clock to see if it was time for me to go into the chapel. "You have a few minutes yet", said my friend, "I have just one more thing I want to say. It is this. Why don't you ministers omit the committal from your services? That is a horrible thought as that last word you give to the mourners. You try to convince the people that the dead are not dead but have gone on to life eternal, and then after calling them to a lofty spiritual attitude you bring them back again to the thought that their dear one is being placed beneath the sod,

'earth to earth, ashes to ashes, dust to dust'. A horrible thought! That committal spoils many a beautiful service. There is nothing helpful in it."

It was now time for me to conduct my service so our conversation ended. But I have thought a great deal about this chat with the undertaker and believe his philosophy of the funeral service is worthy of careful consideration.

Northport, N. Y.

W. B. MASKIELL.

Things Funereal

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot refrain from writing to tell you of the enjoyment that I received while reading the recent article by Dr. Douglas in the recent issue of *The Christian Century*. I refer to the one entitled "Earth to Earth". I do not know whether he meant that it should be so or not but it has been many a day since I have enjoyed such a hearty laugh as I read of the various attitudes toward "things funereal." When I had finished reading it I said that there was just one thing lacking and that one thing was that he did not tell also of some of the strange customs we preachers face in our calls to homes of sadness. For instance why the necessity of our "sitting up" with the dead? Merely a relic of a by gone day but in some cases I have seen, a very ridiculous custom. And there are two other customs that have come under my notice for which I have found no explanation. They are the custom of stopping the clock in the home with the hands pointing at the hour when the deceased breathed his last and also of covering over all mirrors.

One other thought came to me. I may be short sighted but I cannot see just how it is a discourtesy for a family in case of death to call upon any preacher that they may choose to conduct the services over their loved one. For my part I do not feel hurt if any former pastor comes back to my charge for such a service provided he while there treats me with common courtesy. I feel that when my loved ones die I shall want certain ministers who have been peculiarly close to me and them in life to be the ministering angels in that hour. That is one service that I do not hesitate to perform in a former charge. But I always try to see to it that the resident man is always present and has a part in the services, also trying in that way to bring him closer to the family in a time of opportunity. But beyond that service I have never gone back to any former charge for any other that lies within the line of pastoral activity.

But this was to be a letter of appreciation. So here goes by telling you more power to your pen. To me *The Christian Century* is becoming better and better. It is one paper that comes to my desk that is read from "cover to cover."

East Lynn, Ill.

W. B. THEOBALD.

Not Satisfied with Denominationalism

EDITOR THE CHRISTIAN CENTURY:

SIR: In Bishop Nicholson's article on the "Future of Denominationalism" (issue of November 30) there is a statement concerning the Methodist Protestant church which seems to be misleading to persons not acquainted with that particular branch of Methodism. In speaking of divisions within Methodism because of "polity" and the "slavery question" the bishop says, "This Methodist Protestant church again divided into two bodies over the slavery question." So far so good; however I think it may have been quite worth while for Bishop Nicholson to state that while the Methodist Protestant church divided over the slavery question in 1858, it united again in 1877; whereas the division which came in the body of episcopal Methodism in 1845 has never been healed. No doubt some of the trouble is in the "laity", but I am inclined to think that there is an "officialism" which is to blame also. The citation of Galatians 2:9-16, and Acts 15, seems to me to put the burden of responsibility upon the officials of the early church for being rather tardy at times in their program of unification.

Is it possible that we as professing Christians cannot embody in some scheme a "plasticity and nobility" equal in purpose and freedom to our civil government? Is it not still true that the children of light may learn a lesson from the children of the world in organization? I have found the diversity of "denominationalism" a disturbing factor in seeking to mobilize the forces of Christianity in country communities; it is easy to say "Yes, but you see I belong to such and such a denomination."

The failure of movements like the Interchurch World Movement shows, I think, the power of officialism and rivalry in denominations, capitalism in our economic and social life and the lack of a deep-rooted, vital and progressive idea of Christianity among the constituents of the Protestant churches. Of course much could be said about the effort to float the movement on an ebbing tide so far as method was concerned.

In the *Journal of Religion*, Vol. 11, No. 6, William H. Leach has said some very searching things about the "curse of denominationalism and parochialism" in our modern church life. I think it would be a great blessing if there could be a coming together of Protestant bodies, into a few major bodies perhaps, and much as I dislike the words "bishop" and "episcopacy" I feel one could endure them for the greater good and efficiency of the kingdom of God.

Ohio, Ill.

J. C. YEMM.

Nature and God

MR. THOMAS CURTIS CLARK:

SIR: That poem of yours entitled, "Apocalypse", is one of the most beautiful that I have seen for many a day. I read it to some friends today. Of course you know that poets sailed *sub mare* without a submarine and explored the cloudland without an aeroplane and climbed mountains that baffled Napoleons; but must we go on in the same way? Would you follow the theory of your poem to its logical conclusion? I don't believe you would. How much of God is in his world is a big question—immanence and incarnation!!

Here are some lines for the other side of nature's shield. Please do not think me skeptical. I'm not. I love your poem, and hate mine, but I can't escape thinking of it.

APOCALYPSE

There is enough of God
In the germs of disease,
In the law of selection,
In the massacres of mighty storms
To prove
That evil is the mind of Him,
That lust is the heart of Him,
And cruelty the will of Him;
And all things created by Him
Are the toys of His fancy,
The brief variations of His vanity!

Waukeet, Ia.

C. R. PIETY.

Contributors to This Issue

SAMUEL McCOMB, professor of pastoral theology, Episcopal Theological School, Cambridge, Mass.; author "The Christian Life in the Light of Modern Inquiry," "Faith," "Prayer, What It Is and What It Does," etc.; co-author of "Religion and Medicine."

FRANK T. CARTWRIGHT, missionary to China, now in this country on furlough.

ARTHUR B. PATTEN, Congregational minister, Torrington, Conn.

ISAAC JOSLIN Cox, professor of history, Northwestern University; author, "The Journey of La Salle and His Companions," "Early Explorations of Louisiana," etc.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

New Bishop Pays Tribute to Phillips Brooks

On the birthday of Phillips Brooks, Dec. 13, the newly consecrated suffragan bishop of Massachusetts, the Rt. Rev. Charles Slattery, bore a tribute to the memory of the great preacher of a generation ago. Among other beautiful things, Dr. Slattery said: "The highest inspiration of Phillips Brooks for our time is that, marvelously gifted as he was, having put all that he did and thought and was into the ministry of Christ, he gave his full strength, without thought of the consequences, to this undivided career. All of him belonged to Christ. For Christ's sake he gave all to make clear to men the love of God through Christ, and then his life went up as a flame to live out that love which he caught from Christ, to the last ounce of his might, to the last drop of his blood. It was with infallible instinct that men, with much faith or little faith, saw in his shining eyes the light of Christ himself."

Talk Union of Liberal Churches

A meeting of individual ministers was held at the Universalist Club of Boston, Dec. 11. At this meeting were Congregationalists, Unitarians and Universalists. There was considerable talk of the organization of a United Free church in the United States to include these denominations, though some of the speakers exalted the principle of denominational diversity. Dr. Samuel A. Eliot said: "The central principle of Christianity is fellowship. The great need of a distracted world is fraternity. Christianity is always something bigger than the churches which represent it. The world refuses to be Romanized or Presbyterianized. Let us live, gentlemen, as much in these larger loyalties as we can."

Group of Meetings in Washington

The reformers of the various evangelical denominations will hold sessions in Washington, D. C., Jan. 16-18. The first day will be devoted to a conference of temperance leaders from the denominational boards. The second day is a legislative conference in which the loopholes of the present temperance laws will be considered and remedied. Following this on the third day there will be a conference on the proposal to have a national censorship law to regulate the movies. Already a number of the denominations have signified their willingness to participate. Dr. Scanlon of the Presbyterian board is acting as convener.

Episcopal Clergyman Accepts Congregational Ordination

According to the terms of the concordat between Congregationalists and Episcopalians, the ministers of either denomination may receive the ordination of the other. The first case of a Congregational minister aiding in the ordination of an Episcopal priest occurred at Pittsburgh

recently. Bishop Vincent of southern Ohio was the ordaining bishop, and Dr. Frederick E. Emrich, a Congregational minister, assisted in the laying on of hands. Rev. Laurence E. Eames was the man ordained, and he now possesses the orders of the two denominations. No report has yet been made of a Congregational minister accepting the orders of the Episcopal church, and continuing in the Congregational ministry. To accomplish this latter thing the new plan of the concordat was chiefly designed.

President King and Bryan

President Henry Churchill King of Oberlin college, whose books have been for a generation an inspiring aid to students in bridging the gap between childhood faith and the religion of maturity, has been delivering a course of lectures at the University of New York in the course of which he paid his respects to the campaign of such men as William Jennings Bryan against evolution. He said: "It is a crude misunderstanding of evolution to suppose

that it puts everything on a level, and in particular that it puts man on a level with any lower animals. This is precisely what it does not do. Religion is quite unwilling, too, to admit that increasing knowledge of the methods of God's working means progressive elimination of God from our universe. Religion has no interest in insisting upon 'gaps' in the evolution series, the occurrence of chasms that must be bridged by direct divine intervention; as though God were particularly needed at such points in the world development and not in the rest. It is quite unwilling, therefore, to base its argument for 'God on ignorance. It believes in God, upon whom the whole universe in every last atom of it is absolutely dependent. Of the dependence it is certain, and no study of the method of it can make it less certain."

Bishop Nuelson Reports on Russia

Bishop Nuelson of the Methodist church is in this country at the present time giving a fresh and up-to-the minute report on religious conditions in

Hopeful Signs of Unity Are Appearing

MR. ROBERT H. GARDINER, secretary of the world conference on faith and order finds many hopeful signs of the larger unity of the church of Christ throughout the world. In a recent bulletin mailed to the friends of the organization, he notes the following news from various nations:

"In Canada, the Congregationalists, Methodists and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing commissions to confer.

"In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian and Presbyterian churches held remarkable conferences last winter.

"In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists and Presbyterians are discussing the matter seriously.

"The South India United church and the church of England are continuing their hopeful negotiations.

"The Presbyterians, church of England, Methodists, Congregationalists and other missionaries are continuing their efforts at Kikuyu in East Africa. Informal discussions are going on in the West Indies.

"The church of Scotland and the United Free church of Scotland have almost completed their reunion.

"In China a national christian council has been formed by members, foreign and native, of most of the Christian missions which it is hoped will prepare the way for direct efforts for one church in China.

"In Egypt, members of the church of England and the Greek orthodox, Coptic, Syrian orthodox, Armenian and

Presbyterian churches are continuing hopeful conferences.

"In Ireland the Presbyterians and the church of Ireland are considering the matter.

"The recognition by the ecumenical patriarchate of the holy orthodox eastern churches of the validity of Anglican orders is a long step toward reunion between the Eastern orthodox churches and the Anglican communion. The decision of the ecumenical patriarchate will need the assent of the other patriarchates and autonomous eastern orthodox churches before it becomes effective. The ecumenical patriarchate and the old catholic churches of Europe are approaching each other, and the relations between the eastern orthodox and the Armenian and coptic churches are closer.

"Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the churches of Rome and England.

"In the United States the Episcopal church has made canonical provisions by which its bishops will be enabled to give ordained ministers of other churches an Episcopal commission.

"The Northern and Southern bodies in the United States of the Methodists, Presbyterians and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran church of America, and the Evangelical Association of North America and the United Evangelical church have just united under the name of the Evangelical church, which has voted to destroy all records of the division which separated them many years ago."

Russia. He is Methodist bishop for that country and reports no interference at all with his preachers. Their chapels are not large enough to hold the crowds. He ventures to assert, contrary to the propagandist impressions of Russia current in the United States, that the Soviet government of that country is as stable as any in Europe. His most remarkable report is that of the spirit of progress in the Orthodox church. The officials of the Greek communion have asked that delegates of the Federal Council of Churches be sent to their constituent conferences in 1923 in order that the Russian church might have guidance in rebuilding itself on a modern social and democratic basis. The Russian church is now circulating the Social Creed of the Churches which has been translated from the American document.

Negro Baptists Meet in St. Louis

The National Baptist Convention of America, the organization which correlates the work of the Negro Baptists, held its annual convention in St. Louis, Dec. 6-11. This denomination includes in its ranks 3,116,325 members. For twenty-five years past Dr. E. C. Morris has been president of the convention, but he died in September, and the convention this year chose Dr. Lacey K. Williams of Chicago as his successor. Dr. Williams has the largest Baptist church in the world, and for lack of an adequate auditorium speaks to more than one congregation each Sunday morning. Dr. W. M. Taylor of Louisiana was elected vice president. The local churches send messengers to this convention, and 1945 were present this year. The convention for 1923 will be held in Los Angeles.

Methodism Will Overlook the Loop

For a number of years there has been a restriction on the height of buildings erected in the loop district in Chicago. First Methodist church is now erecting its new edifice, and it made application recently for permission to exceed the height previously set by the city council of Chicago. The permission has been given and construction will proceed at once on a building which will be 561 feet high, the highest church edifice in the world.

Orchestra Hall Programs Now Broadcasted

The Sunday Evening Club of Chicago has recently made arrangements by which its Sunday evening preaching service will be broadcasted over the middle west by a direct wire from station KYW. One of the first ministers to speak in this way to the thousands of families through the middle west who tune in on Sunday evenings, was Dr. E. F. Tittle, pastor of First Methodist church of Evanston on Christmas eve. This minister uses shafts of ridicule sometimes when he deals sin mighty blows, and his invisible audience heard the cheers and hand-clapping of the metropolitan congregation in Orchestra hall when he described the old-fashioned view of women that prevailed in

Christian circles even until recent years. The day before Christmas three religious services were broadcasted from Chicago by the Westinghouse corporation from the station known as KYW. Two of these were Episcopal. Radio programs are changing continually, many former features being now omitted, and it is not without significance to religious observers that there is an increase in the broadcasting of religious services. What will this comparison of religious systems do in the average religious home? Will denominationalism be quite so vigorous after ten years of broadcasting?

Will Fight Race Track Gambling in Illinois

The sporting element of Illinois who are ever seeking some change of the law to legalize the gambling practices of their fraternity are now engaged in seeking a change in Illinois law which would legalize horse racing with the gambling features attached. As usual, a section of the metropolitan press voices the demands of this underworld contingent. The Chicago church federation has joined in with the Chicago Law and Order League and the Hyde Park Protective Association to fight the proposed new legislation in the Chicago legislature.

Texas Baptists in Turmoil

Rev. J. Frank Norris, of Ft. Worth, has started a reactionary journal called The Searchlight which circulates among the Baptists of Texas. It is charged by this journal that the teachers in Baptists schools have not decided to accept the carpenter theory of creation. The state leaders who have been in charge of the big financial campaign have refused to open their books for free inspection, and the conservatives are charging irregularities in expenditure. The theological is-

sue which was acute a generation ago in some other denominations is now at its height in the South in the leading denominations, Ft. Worth seems to be a conservative center for at least two denominations while the near-by city of Dallas, an older city, takes a more modern attitude to the problems under discussion.

Minneapolis Pastors Oppose Teaching Evolution in Schools

Many Minneapolis pastors are modern in thinking and methods but there is a fundamentalist group led by Rev. W. B. Riley, pastor of a leading Baptist church which is of another mind. This group met recently and passed a resolution asserting that it did not favor the teaching of the Bible in the public schools nor the teaching of anti-biblical doctrine which was specified as evolution. Others favoring this resolution were Rev. Edward Evans, Presbyterian; Rev. O. H. Sletten, Lutheran; Rev. S. B. Roberts, Congregational; Rev. B. E. Bergesen, Lutheran; Rev. R. H. Mulner, Evangelical and Rev. E. E. Wordsworth, Nazarene.

Congregational Churches Adopt Moving Pictures

The adoption of the moving picture in the churches has had to follow the same course as most of the other modern devices. Many a weary debate has had to be held in committee meeting before a church would provide a game room for its boys. The adoption of the moving picture machine as an educational agency of the church has met with similar difficulties. The Congregationalists seem to be foremost in the adoption of the motion pictures. One hundred and twenty-seven Congregational churches in 27 states are now using this equipment. The American Missionary which has secured some information with regard to results

EVOLUTION

A Witness to God

— BY —

REV. GEORGE CRAIG STEWART, D.D.

Rector of St. Luke's, Evanston, Illinois

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CHICAGO

in the churches reports that for the most part the churches are pleased with their investment.

Butler College Votes a Change of Location

The board of trustees of Butler college has voted to remove the institution from Irvington, at the east side of Indianapolis, to the north west side in a section known as Fairview Park. The change will involve six hundred thousand dollars for buildings, and nine hundred thousand for endowment. The removal will not take place unless the money is raised. The new site has 246 acres and is a wooded and hilly campus. Twenty-thousand dollars has been raised by citizens in the immediate neighborhood of the site to apply on the purchase price. The liberal arts college will be operated on an undenominational basis, but the school of religion will train ministers of the Disciples.

Sale of Appointments in English Church

The public sale of an appointment in the English church is one of the peculiar features of their system of church government. Patrons with vested rights in the parish can sell these rights. This scandal has at last aroused church dignitaries. They are demanding the passage of a bill which will abolish vested rights in "livings" after two more incumbents pass on in each parish. At the present time there is no effective means of removing an unpopular or inefficient priest. In some cases low church parishes have been sold out to high church patrons, and the change in the forms of worship has wrought great havoc in the parish.

Theological Students are Married

The church once had very strict rules for the theological student concerning wedlock. To marry previous to graduation might mean expulsion from the seminary. In Garrett Biblical Institute, of Evanston, Ill., a Methodist foundation, 55 per cent of the present students are married. Many of these men are graduate students and the average age is 25 years. In a survey of theological seminaries recently published, President Stuart says: "I do not find that the married student is any less capable or in any degree a better student than the unmarried, and Garrett will continue to welcome all students who are qualified on the basis of their college training and are sincerely willing to undertake the task of every student in the hope of increased service."

Challenges Other Churches to Bible Reading Contest

The Disciples church at Holden, Mo., has challenged all other churches of similar faith and order within the state to a Bible reading contest. Each member of the church pledges himself to read one chapter a day in the new testament according to any plan which the local church outlines. The Holden church insists that it has the largest percentage of its members carrying on systematic Bible reading of any church within the

state. The contest is arousing wide interest among the churches.

Church in Prayer for the Entire Day

Euclid Avenue Christian church of Cleveland recently observed its eighth annual day of prayer. An early morning period of intercession was conducted by the men. The afternoon group was composed of missionary women while the entire church came together in the evening. Among the objects of intercession stated in the announcement is the following: "That the conscience of all nations may be chastened, purified and enlightened by the spirit of God, to the end that unselfishness may be more widespread in international relations and the highways to world-wide peace prepared for the coming of the Prince of Peace." The whole church was led to pray for the success of the every-member-canvass which was set for Dec. 10. The program of intercessory prayer is a marked feature of the life of this church throughout the entire year.

Organize Christian Business Men's Federation

The writings of Roger Babson and other leading Christian laymen have led to stirrings of heart in many cities. The Christian Business Men's Federation was organized recently on a national basis at Kansas City. Arrangements for the first national convention to be held in Detroit are being pushed with vigor. The new organization will seek to apply the golden rule to modern life and when in doubt seek the leading of the Holy Spirit through prayer. The central aim is stated as an effort "to assist men in searching out and applying the laws of God in commercial relations."

Degree Conferred Upon Patriarch Meletios

The Patriarch of Constantinople is the highest dignitary of the Orthodox communion which includes Greece, Russia and many of the smaller Balkan countries. He was recently given the degree of Doctor of Sacred Theology by the General Theological Seminary of New York, the degree being received by the Most Rev. Alexander, Archbishop of the Greek Orthodox church in America, who acted as proxy. Bishop Manning made an address from the altar steps on the need for a larger unity between the catholic churches of the east and the west.

Georgia Baptists Denounce Lynching

The opposition of southern religious leaders to the evils of lynching is one of the sure guarantees that a new day is dawning, for in no section of the United States are religious leaders taken more seriously than in the south. At the state convention of Georgia Baptists recently, strong resolutions were adopted against lynching. One paragraph of the resolution was the following: "The Christian church, surely our own, must sound the death knell to anarchy in all its forms; but more especially when a band of men arrogate to themselves the right to be-

come government, court, jury, witnesses, and thus proceed to commit murder. It is diabolical. It is hellish. It puts government, society, and the church at the mercy of the hobgoblins of the underworld. We must admit of no exceptions. There are none."

World Conference Has Difficult Financing

Even though it has a secretary who donates his time to its promotion, the World Conference on Faith and Order has had a difficult time the past year in financing itself. Debts amounting to nearly fifteen thousand dollars were reported at a recent committee meeting. These facts indicate the apathy of the evangelical denominations with regard to the project which is most unfortunate. Mr. John D. Rockefeller has given \$3,500 and bound himself for \$2,800 more on the basis of one to four for every dollar raised. The Commission of the American Episcopal church has been asked for twenty-five thousand dollars a year for four years. The postponement of the world conference has seemed necessary, but if the Episcopal commission comes to the relief it is hoped that the plans may go forward. The publicity agent has been discontinued, and new methods of publicity have been inaugurated. President Harding has agreed to open the conference in Washington if it is held in 1925.

Dr. Eliot Tells Unitarians to Go to Chicago

The proposal of the trustees of the Meadville Theological School to remove their institution to Ithaca, N. Y., is resisted by Dr. Charles W. Eliot, former president of Harvard, who insists that the school must be moved from Meadville, but that it should go to Chicago, the key city of the middle west. He points out that since the school already owns property adjacent to the University of Chicago, it would be much easier to make a permanent home here than at Ithaca, which is a small town just as Meadville is. Dr. Eliot suggests that the Unitarians of the east already have adequate facilities for training ministers as have the Unitarians on the Pacific coast. The need is for a school that will serve the middle west and this school must be located central to its constituency.

Presbyterians Write Essays on Stewardship

A stewardship essay contest is under way among the young people of the Presbyterian church. The time on the contest has been extended to February first, and many more young people will contest than would have been otherwise possible. In addition to the prizes offered by the commission, the presbytery of Steuben, in New York, will offer an additional prize. The young people who contest for this prize must themselves practice the stewardship principles in their own lives.

Youth Strong for Amateur Dramatics

The growing dramatic movement in the churches finds expression in Fourth Presbyterian church of Indianapolis in an organization called the Church Play-

ers Chapter, which uses its own little theatre material. At times dramatic sketches put out by the missionary organization of the denomination are presented. This type of activity keeps a considerable group of young people busy about the church.

Community Training School Succeeds in Minneapolis

There is a Community Religious Training School in Minneapolis with an enrollment of 324 school officers and teachers, who represent 75 local churches and 13 denominations. Those with pronounced fundamentalist bias go to a fundamentalist school in the city for training, so that this group is for the most part open-minded and ready to work with a modern program. Rev. Lewis L. Dunnington, director of religious education in Hennepin Avenue Methodist church, is dean of the school. In the faculty are to be found competent experts for the various lines of instruction.

Christmas Time Marked by Community Celebration

The growth in recent years of community celebrations of Christmas is one of the marked features of the time. St. Louis, Mo., had five hundred groups of carolers in the hotels, cafes, and restaurants during the Christmas season. The smaller cities have also fallen in line. At Park Ridge, Ill., churches of widely variant religious beliefs joined in a celebration about the great community Christmas tree shipped from Michigan for this special community. The Episcopal church furnished the carols, and in the nearby community church a Christmas pageant was given.

Methodist Layman Comes Out for Nullification

Dr. Royal S. Copeland, an honored layman of the Methodist Episcopal church, recently elected senator of New York, has come out for the nullification of the prohibition laws insofar as they relate to beers and light wines. He is a homeopathic physician who has served in many public capacities, and has been a member of the general conference and of the Methodist ecumenical conference. He has also served on the board of control of the Epworth League. His stand upon the temperance question has led the board of temperance, prohibition and public morals to pass a resolution which asks him to try to find a way to reconcile his political attitudes with his religious affiliations.

Chaplain's Service in the Navy Being Maintained

The United States navy has profited by experiences during the world war in raising the standard of personnel among navy chaplains, whose work is being rapidly standardized, now that they have been organized into a corps. There are now eighty-six chaplains in the chaplain corps of the United States navy according to the latest bulletin issued by Captain E. W. Scott, representing that corps in Washington at the navy department. Twelve are captains, four are

commanders, two are lieutenant-commanders, fifty are lieutenants, and eighteen are lieutenant junior grade. Recently ten chaplains were examined for promotion to the next higher rank. They are divided denominationally as follows: Methodists, all branches, eighteen; Roman Catholics, eighteen; Presbyterians, all branches, thirteen; Baptists, all branches, twelve; Episcopalians, twelve; Christians, six; Lutherans, two; Congregationalists, two; Reformed, one; United Brethren, one; and Christian Science, one.

Hasting's Work Will Be Published Posthumously

The work of Dr. James Hastings, the great biblical encyclopedist, will go on for a long time after his death. His latest enterprise prior to his decease was the publication of the Speaker's Bible. He had made great progress with the manuscripts on this work, and at his own request the set will be issued after his death. A rural minister of Scotland, he accomplished an amount of editorial work and of actual writing that has hardly ever been equalled in the history of the Christian ministry.

Tract Society Has a New Leader

The American Tract Society has secured a new secretary in the person of Dr. William H. Matthews, who is leaving the pastorate of Greenwich Presbyterian church in New York to accept. Dr. Matthews was once a lawyer, and after entering the ministry became pastor of Central Park Presbyterian church, Chicago. Later he was pastor of a Presbyterian church at Grand Fork, N. D., for five years. He proposes to increase the endowment of the Tract Society from \$250,000 to \$500,000.

Zion's Herald Rounds Out a Hundred Years

Zion's Herald, which claims to be the oldest Methodist newspaper in the United States, has recently rounded out a hundred years of history. As a part of the celebration of its centenary, the first issue has been re-printed in the quaint type of a previous century. The statistics in this issue indicate that in 1822 there were 180,000 Methodists in Europe, which even Zion's Herald at this time lists among the small sects and not among the leading forces of Protestantism. In America there were 281,146 members, and the paper joyously chronicled a net gain the previous year of 16,467, which by the way was a very respectable gain. The paper included a vigorous editorial against profane swearing.

Bishop Blake on the Buckner Case

By many Methodists Bishop Blake is considered their foremost authority on ecclesiastical law. Bishop Blake is now located in Paris, and only recently a letter has come from him which has a direct bearing on the now nationally famous "Buckner case." According to the decision of this expert, which is given unofficially, it would seem that Rev. J. D. M. Buckner will have technical procedure on his side when his case is presented

in the higher courts of his church. Bishop Blake says: "An annual conference has no authority arbitrarily to place an effective minister on the retired list. The discipline recognizes three classes of ministers, effective, supernumerary, and superannuate. A superannuate or retired minister is one who, because of personal or family reasons, is unable to carry the full work of a regular pastorate. The exception to this rule is to be found in those who retire voluntarily after having reached the age of sixty-five years or after having served in the effective relation for forty years. The fact that Dr. Buckner carried the work of his last charge for eleven consecutive years and his reappointment was desired by the officials of his church, and no personal or family reasons were alleged why he should not continue to carry the full work of a pastorate, makes it reasonably certain that he was not and could not have been retired because of ineffectiveness."

Southern Women Call Bluff of Political Leaders

Southern political leaders have in many instances opposed the Dyer anti-lynching law on the ground that it interfered with state's rights. The contention of these men has been sustained by the supreme court of the United States. In a meeting at Atlanta on Dec. 7 of leading women of the Methodist Episcopal church, south, a movement was inaugurated calling upon the authorities of the southern states to make good their previous boast that they could enforce the law. Two hundred and fifty thousand women are organized in this crusade, and it looks as though something definite might result from their activity against the barbarous practice of lynching.

Dr. Stidger Tells His People What He Does Between Sundays

A recent writer in the Christian Register says that his avocation is preaching, but he earns his living as chore boy of his church. Many church people wonder what the minister does with his time between Sundays. Dr. Wm. L. Stidger of St. Marks Methodist church of Detroit, has the story in his church calendar of a typical week of his life. Besides his two sermons on Sunday, he made eight special addresses during the week, wrote advertising matter for three city papers, ten letters a day, had fifteen telephone calls a day, and fifty interviews. His sermons and prayermeeting talks are all written. He reports working from 8 a. m. until 12 p. m. The activities of other members of the church staff are also generously described.

Radio Service in Chicago Is Popular

Station KYW has had to make frequent changes in its week-day program to satisfy its constituency but the plan of the Sunday afternoon church service continues after thirty weeks without a single fundamental change. Each minister comes with his own choir, and conducts the service according to his own desire. Ten Episcopal clergymen have been used during the period. Even the

rationalist church of Chicago has been permitted to broadcast its typical ideas. The letters pour in every week from all over the middle west, expressing gratification at the service.

Columbia University Concerned about Students' Religion

The idea that student religion is not the concern of great universities that are independent of religious control is hardly true to the facts these days. In some cases the university may not have found a solution of the religious problem, and in every school, ecclesiastical, state and independent, there is a religious problem among undergraduate students. The concern of Columbia University over this problem is reflected in the following extract from the annual report of the Dean of the undergraduate department, Dr. Herbert E. Hawks: "It can hardly be expected that the various college instructors, who have replaced the erroneous dogmas of science by something better, should themselves always be able to pause to adjust any religious feeling that may have been disturbed. Often no one but the person himself knows of the disturbance. It is, however, a part of the responsibility of the college to afford abundant opportunity for wise and reverent advice, consistent with modern scholarship, to students who feel that the learning experience has interfered with the life of the spirit. The new director of Earl Hall ought to be a central figure in this important and difficult work."

Hindu Visitor Criticizes Missionary Program

The Cincinnati federation of churches recently held a meeting in the Methodist Book Concern which was addressed by Prof. S. L. Joshi who is delivering lectures in the city on "The Contribution of India to Civilization." He is an exchange professor located this year at the University of Nebraska. Some of his statements doubtless went counter to the convictions of the ministers present, but the growing tolerance of ministers' meetings these days permits divergent opinions. The distinguished visitor said: "Success of missionaries in Christianizing India and other Oriental countries is nowhere commensurate with the money and energy poured forth. The average East Indian translation of the Bible is so poor, from the standard of the language of the educated Indian, that I would not be able to read it before gatherings without exciting contempt and ridicule. In India we will have an Indian Christian church, which will be no church now existing, but one taking in all the Christian denominations represented, long before Christian union will be realized elsewhere."

Fundamentalists Start War on International Lesson Committee

The World's Fundamental Christian Conference Committee in session in Minneapolis recently decided to start war on the International Lesson Committee. They object to "the elective study method," asserting that it does not give

a connected idea of the Christian scriptures. Rev. J. Frank Norris of Ft. Worth, Tex., is chairman of the committee dealing with the question. He says: "The greatest single reason for the action is in the interest of truth as opposed to falsehood."

Ellis Island Knows When Sunday Comes

For the first time in its history there is regular and adequate provision for religious worship on Ellis Island. Three distinct religious groups hold services at different hours, Jewish, Catholic and Protestant. The Protestant services are conducted by representatives of different denominations alternating. A pipe organ has been installed, and the churches often bring their vested choirs to the services. Time hangs heavy for the people who are detained on the island, and the religious services are most welcome to the newly arrived immigrants. The present commissioner of immigration, Mr. Robert Todd, has had much to do with the success of the present plan.

Methodists Work New Evangelistic Plan

Rev. Guy H. Black of the department of evangelism of the Methodist Episcopal church is active in the development of a new type of evangelistic activity in Methodist churches. The plan may be briefly described as "a laymen's movement directed by the pastor." Mr. Black says of his method: "No revival services are held. Laymen are instructed, directed and assisted in doing the work. They go in teams, two by two, calling at the home of the prospect, having a friendly conversation with him about his personal religious life and relationship to the church. Wherever possible the visitors lead the prospect to a personal consecration to Christ and church membership." In a union campaign in South Bend, Ind., eleven denominations received 1194 new members. The reports from a wide variety of cities show that eighty per cent of the new members gained come from the adult section of the population which churches usually find hard to reach.

Church Merger Considered in Cleveland

Cleveland is in the heart of the old Western Reserve whose entire history stands opposed to the extension of the denomination principle. In this section the Disciples plea for union first found a large hearing, and for nearly half a century the Presbyterians and Congregationalists in that region were virtually

united. The initial steps have been taken this autumn for a city union of Congregational and Presbyterian churches in Cleveland. The presbytery has approved, and appointed a committee of five to meet a similar committee of the Congregational Union. The Cleveland presbytery has 53 churches, 33 of them in Cleveland, and 17,400 members. The Cleveland Congregational Union does not take in so much country territory, but has 39 churches, 22 of them in Cleveland, and 12,100 members. If the union is consummated about 30,000 Christians will be cooperating, with plants worth four million dollars and budgets for all purposes of \$1,500,000. Calvary Presbyterian church and Bolton Presbyterian church are uniting, the union having been sanctioned by recent presbytery action.

Presbyterians Now Have a Federal Union

The spiritual sons of John Calvin in America are to work in closer harmony henceforth. Prof. Whornton Whaling, D.D., writing of the recent completion of a new plan of organization says: "All the Presbyterians and Reformed churches ought to be congratulated on this splendid consummation which has been achieved so quietly and so unostentatiously that many are not yet fully aware that this golden goal has been reached."

Where Did Turks Get Their Guns?

Who is to blame for the present atrocities of the Turks? Where did they get their military equipment following their defeat in the world war? It has been publicly asserted that much of their equipment was sold to them by France. This is denied in a pamphlet being given wide circulation in the United States by Rev. Georges Gallienne, a prominent French Protestant. He asserts the arms were sold to the Turks by the Bolsheviks from the stores captured from the White Armies of Russia. The failure of the United States government to ratify the convention of St. Germain for the control of the sale of arms and ammunition

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in Turkish territory is given as the reason for the present trouble. Thus this writer lays the Armenian corpse on the American door-step.

Baptists Talk of Chartering a Ship

Interest in the Baptist World Alliance which meets in Stockholm next July is growing rapidly. Already a warning has been sent out from headquarters that berths on the more moderate priced boats are going rapidly, and inquiry is being made as to the advisability of securing a boat for Baptist accommodation this summer. The World Alliance was formed thirty years ago. The Baptists of the South are said to be even more interested in the approaching pilgrimage than those of the north.

Protestantism Neglects Union Church in Canal Zone

Various Protestant denominations with the exception of the Southern Baptists and the Episcopalians joined in the erection of a basement structure at Balboa Heights in the Canal zone some years ago but have never completed their venture. Near by is a large Catholic church and a Catholic club. The roof of the basement church leaks and either it must be renewed this year, or the structure must be completed. Fifty thousand dollars will be required to complete the church structure. Meanwhile an excellent work is being done for a transient population which provides for all the running expenses of the church but which naturally does not feel called upon to provide a large fund for the permanent equipment. Few people remain on the zone for two years. The basement structure was erected by funds from the two larger Methodist churches, and the Presbyterian and Congregational churches.

Evangelical Year-Book Obliterates Distinctions

The union of the two separated bodies of the Evangelical church is not yet three months old, but the new year-book just off the press makes no mention of the reunion as such for the churches and ministers of both communions are intermingled in the church lists. There are articles interpreting social service and warning against Christian Science, but no word as to the recent union. This is in accordance with the resolution of the governing body of the denomination to wipe out all record of division. The reunited denomination has 1,177 pastors serving 1,314 churches. The denomination has property in the United States valued at \$23,393,427.41. The contributions for church work during the past year were \$3,279,746.39 and for "kingdom work" \$928,876.20. The denomination originally did most of its work in German, but how far the process of Americanization has gone on may be seen from the fact that in the past year there were 2,547 German confirmations and 9,317 English. The denomination naturally finds its chief strength in the middle west where the German immigrants are most numerous. Doctrinally the denom-

ination accepts the confessions of both the Lutheran and Reformed churches, allowing liberty of conscience in all points where these confessions do not agree. This suggests a new use for confessions. Why not use all that have ever been produced, allowing liberty of conscience on all disputed points?

Soldiers' Record Better than Civilians'

With voluntary church attendance in the army, the record of the soldiers is better than that of the civilians. The average is to be found in the statement that every man in the army attended church twelve times a year. Under the leadership of Rev. John T. Axton, chief of chaplains, the personnel of the army chaplains is maintained at a high level.

There are 173 chaplains in service in the army at the present time, of whom the Roman Catholics have 38; Methodists, 41; Baptists, 27; Presbyterians, 16; Episcopalians, 15; Lutherans, 11; Disciples, 10; and Congregationalists, 9. There is a reserve corps of chaplains made up of 636 men, who are divided denominationally very much as above.

Dr. Fosdick Will Be Yale Lecturer

The long succession of great lectures on preaching at Yale University has made the appointment of a minister to this service one of the honors by which leaders are crowned. The most recent appointment of a Lyman Beecher preacher is that of Dr. Harry Emerson Fosdick who will deliver the 1924 lectures.

Minimum Program of Peace Societies

MORE than 180,000 clergymen in the United States have received in recent weeks a circular from the offices of the Church Peace Union which is also endorsed by the commission on international and goodwill of the Federal Council of the Churches, and the World Alliance for International Friendship through the Churches. The religious folks of America are urged to unite upon a minimum program of action looking toward world peace. The three paragraph headings in this minimum program are cooperation, association and participation.

With regard to the first, the document says: "To endorse and cordially approve the cooperation which our government is now giving to the humanitarian and other technical organizations which are being efficiently managed by the league of nations; and to urge upon the President and the senate the importance of making this informal cooperation formal by the nomination and confirmation of delegates to those organizations which are carrying on the work which the United States was actively engaged before the world war."

With regard to association, the document says: "To urge the government to take immediate steps to bring the United States into real relationship with the other nations of the world, either through the league of nations or through some other effective form of association."

With regard to participation, the following program is proposed: "To commend cordially the proposed participation of the United States in the permanent court of international justice. To urge the President to call a conference of nations to consider, in the spirit of mutual good-will and human brotherhood, the grave problems which still menace the very fabric of civilization—such as armaments, economic chaos and other obstacles to the peace of the world."

The churches are urged to unite in local communities in defense of this program and to commence an active political agitation that will secure the attention of senators and representatives in congress. Christmas Sunday was favored as Peace Sunday, but the churches are urged to observe some other Sunday for this cause if the Sunday before Christmas was inconvenient.

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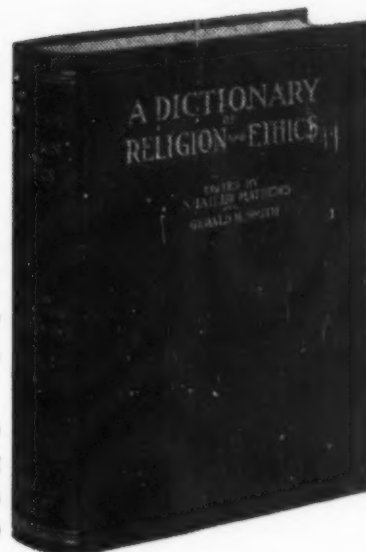
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